C. Plinius Secundus

THE

NATURAL HISTORY

OF

PLINY.



TRANSLATED,

WITH COPIOUS NOTES AND ILLUSTRATIONS

BY THE LATE

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BOOK XXVIII.

REMEDIES DERIVED FROM LIVING CREATURES.

CHAP. 1. (1.)—INTRODUCTION.

We should have now concluded our description of the various things[1] that are produced between the heavens and the earth, and it would have only remained for us to speak of the substances that are dug out of the ground itself; did not our exposition of the remedies derived from plants and shrubs necessarily lead us into a digression upon the medicinal properties which have been discovered, to a still greater extent, in those living creatures themselves which are thus indebted [to other objects] for the cure of their respective maladies. For ought we, after describing the plants, the forms of the various flowers, and so many objects rare and difficult to be found—ought we to pass in silence the resources which exist in man himself for the benefit of man, and the other remedies to be derived from the creatures that live among us—and this more particularly, seeing that life itself is nothing short of a punishment, unless it is exempt from pains and maladies? Assuredly not; and even though I may incur the risk of being tedious, I shall exert all my energies on the subject, it being my fixed determination to pay less regard to what may be amusing, than to what may prove practically useful to mankind.

Nay, even more than this, my researches will extend to the usages of foreign countries, and to the customs of barbarous nations, subjects upon which I shall have to appeal to the good faith of other authors; though at the same time I have made it my object to select no[2] facts but such as are established

[1] The trees and plants.

[2] On the contrary, this and the four following Books are full of the most extravagant assertions, which bear ample testimony to his credulity, notwithstanding the author's repeated declarations that he does not believe in Magic. As Ajasson says, he evidently does not know what he ought to have inserted in his work, and what to reject as utterly unworthy of belief. His faults, however, were not so much his own as those of his age. Want of space, equally with want of inclination, compels us to forego the task of entering into an examination of the system of Animal Therapeutics upon which so much labour has been wasted by our author.

by pretty nearly uniform testimony, and to pay more attention to scrupulous exactness than to copiousness of diction.

It is highly necessary, however, to advertise the reader, that whereas I have already described the natures of the various animals, and the discoveries[2] due to them respectively—for, in fact, they have been no less serviceable in former times in discovering remedies, than they are at the present day in providing us with them—it is my present intention to confine myself to the remedial properties which are found in the animal world, a subject which has not been altogether lost sight of in the former portion of this work. These additional details therefore, though of a different nature, must still be read in connexion with those which precede.

CHAP. 2.—REMEDIES DERIVED FROM MAN.

We will begin then with man, and our first enquires will be into the resources which he provides for himself—a subject replete with boundless difficulties at the very outset.[3]

Epileptic patients are in the habit of drinking the blood even of gladiators, draughts teeming with life,[4] as it were; a thing that, when we see it done by the wild beasts even, upon the same arena, inspires us with horror at the spectacle! And yet these persons, forsooth, consider it a most effectual cure for their disease, to quaff the warm, breathing, blood from man himself, and, as they apply their mouth to the wound, to draw forth his very life; and this, though it is regarded as an act of impiety to apply the human lips to the wound even of a wild beast! Others there are, again, who make the marrow[5] of the leg-bones, and the brains of infants, the objects of their research!

Among the Greek writers, too, there are not a few who have enlarged upon the distinctive flavours of each one of the viscera and members of the human body, pursuing their researches to the very parings of the nails! as though, forsooth, it could

[2] See B. viii. c. 97, *et seq.*, and B. xxv. c. 89, *et seq.*

[3] See B. xxviii. c. 3.

[4] This practice is mentioned with reprobation by Celsus and Tertullian. It was continued, however, in some degree through the middle ages, and Louis XV. was accused by his people of taking baths of infants' blood to repair his premature decrepitude.

[5] In recent times, Guettard, a French practitioner, recommended human marrow as an emollient liniment.

possibly be accounted the pursuit of health for man to make himself a wild beast, and so deserve to contract disease from the very remedies he adopts for avoiding it. Most righteously, by Hercules! if such attempts are all in vain, is he disappointed of his cure! To examine human entrails is deemed an act of impiety;[6] what then must it be to devour them?

Say, Osthanes,[7] who was it that first devised these practices; for it is thee that I accuse, thou uprooter of all human laws, thou inventor of these monstrosities; devised, no doubt, with the view that mankind might not forget thy name! Who was it that first thought of devouring each member of the human body? By what conjectural motives was he induced? What can possibly have been the origin of such a system of medicine as this? Who was it that thus made the very poisons less baneful than the antidotes prescribed for them? Granted that barbarous and outlandish tribes first devised such practices, must the men of Greece, too, adopt these as arts of their own?

We read, for instance, in the memoirs of Democritus, still extant, that for some diseases, the skull of a malefactor is most efficacious, while for the treatment of others, that of one who has been a friend or guest is required. Apollonius, again, informs us in his writings, that the most effectual remedy for tooth-ache is to scarify the gums with the tooth of a man who has died a violent death; and, according to Miletus, human gall is a cure for cataract.[8] For epilepsy, Artemon has prescribed water drawn from a spring in the night, and drunk from the skull of a man who has been slain, and whose body remains unburnt. From the skull, too, of a man who had been hanged, Antæus made pills that were to be an antidote to the bite of a mad dog. Even more than this, man has resorted to similar remedies for the cure of four-footed beasts even—for tympanitis in oxen, for instance, the horns have been perforated, and human bones inserted; and when swine have been found to be diseased,

[6] Hence, as Ajasson remarks, the ignorance of anatomy displayed by the ancients.

[7] For further particulars as to Osthanes, see B. xxix. c. 80, and B. xxx. cc. 5 and 6; also cc. 19 and 77 of the present Book. The reading, however, is very doubtful.

[8] "Oculorum suffusiones." As Ajasson says, the remedy here mentioned reminds us of the more harmless one used by Tobias for the cure of the blindness of his father Tobit.

fine wheat has been given them which has lain for a night in the spot where a human being has been slain or burnt!

Far from us, far too from our writings, be such prescriptions[9] as these! It will be for us to describe remedies only, and not abominations;[10] cases, for instance, in which the milk of a nursing woman may have a curative effect, cases where the human spittle may be useful, or the contact[11] of the human body, and other instances of a similar nature. We do not look upon life as so essentially desirable that it must be prolonged at any cost, be it what it may—and you, who are of that opinion, be assured, whoever you may be, that you will die none the less, even though you shall have lived in the midst of obscenities or abominations!

Let each then reckon this as one great solace to his mind, that of all the blessings which Nature has bestowed on man, there is none greater than the death[12] which comes at a seasonable hour; and that the very best feature in connexion with it is, that every person has it in his own power to procure it for himself.[13]

CHAP. 3. (2.)—WHETHER WORDS ARE POSSESSED OF ANY HEALING EFFICACY.

In reference to the remedies derived from man, there arises first of all one question, of the greatest importance and always attended with the same uncertainty, whether words, charms, and incantations, are of any efficacy or not?[14] For if such is the case, it will be only proper to ascribe this efficacy to man himself;[15] though the wisest of our fellow-men, I should remark, taken individually, refuse to place the slightest faith in these opinions. And yet, in our every-day life, we practically show, each passing hour, that we do entertain this belief,

[9] He gives a great many, however, which are equally abominable.

[10] "Piacula."

[11] We may here discover the first rudiments of the doctrine of Animal Magnetism.

[12] In accordance with the republican doctrines of Cato of Utica, Brutus, Cassius, and Portia.

[13] Holland remarks, "Looke for no better divinitie in Plinie, a meere Pagan, Epicurean, and professed Atheist." See B. vii. cc. 53, 54.

[14] Whether or not, they cannot, as Ajasson remarks, be regarded as remedies *derived from* the human body, being no part of the human body.

[15] "Homini acceptum fieri oportere conveniat." This passage is probably corrupt.

though at the moment we are not sensible of it. Thus, for instance, it is a general belief that without a certain form of prayer[16] it would be useless to immolate a victim, and that, with such an informality, the gods would be consulted to little purpose. And then besides, there are different forms of address to the deities, one form for entreating,[17] another form for averting their ire, and another for commendation.

We see too, how that our supreme magistrates use certain formulæ for their prayers: that not a single word may be omitted or pronounced out of its place, it is the duty of one person to precede the dignitary by reading the formula before him from a written ritual, of another, to keep watch upon every word, and of a third to see that[18] silence is not ominously broken; while a musician, in the meantime, is performing on the flute to prevent any other words being heard.[19] Indeed, there are memorable instances recorded in our Annals, of cases where either the sacrifice has been interrupted, and so blemished, by imprecations, or a mistake has been made in the utterance of the prayer; the result being that the lobe of the liver or the heart has disappeared in a moment, or has been doubled,[20] while the victim stood before the altar. There is still in existence a most remarkable testimony,[21] in the formula which the Decii, father and son, pronounced on the occasions when they devoted themselves.[22] There is also preserved the prayer uttered by the Vestal Tuccia,[23] when, upon being accused of incest, she carried water in a sieve—an event which took place in the year of the City 609. Our own age even has seen a man and a woman buried alive in the Ox Market,[24] Greeks by birth, or else natives of some other[25] country with which we

[16] Beginning with an address to Janus and Vesta, imploring their intercession with the other divinities, and concluding with an appeal to Janus.

[17] "Impetritis."

[18] "Qui favere linguis jubeat." "Favete linguis" were the words used in enjoining strict silence.

[19] By him who is offering up the prayer.

[20] A trick adroitly performed by the priests, no doubt.

[21] Given by Livy, in Books viii. and x.

[22] To death, in battle, for the good of their country.

[23] Preserved by Valerius Maximus, B. viii. c. 1. Tertullian and Saint Augustin doubt the authenticity of the story. She is said to have carried water in a sieve from the river Tiber to the temple of Vesta.

[24] "Forum Boarium;" in the Eighth Region of the City.

[25] Of Gaul, as Plutarch informs us, who mentions also the Greek victims.

were at war at the time. The prayer used upon the occasion of this ceremonial, and which is usually pronounced first by the Master of the College of the Quindecimviri,[26] if read by a person, must assuredly force him to admit the potency of formulæ; when it is recollected that it has been proved to be effectual by the experience of eight hundred and thirty years.

At the present day, too, it is a general belief, that our Vestal virgins have the power, by uttering a certain prayer, to arrest the flight of runaway slaves, and to rivet them to the spot, provided they have not gone beyond the precincts of the City. If then these opinions be once received as truth, and if it be admitted that the gods do listen to certain prayers, or are influenced by set forms of words, we are bound to conclude in the affirmative upon the whole question. Our ancestors, no doubt, always entertained such a belief, and have even assured us, a thing by far the most difficult of all, that it is possible by such means to bring down lightning from heaven, as already[27] mentioned on a more appropriate occasion.

CHAP. 4.—THAT PRODIGIES AND PORTENTS MAY BE CONFIRMED, OR MADE OF NO EFFECT.

L. Piso informs us, in the first Book of his Annals, that King Tullus Hostilius,[28] while attempting, in accordance with the books of Numa, to summon Jupiter from heaven by means of a sacrifice similar to that employed by him, was struck by lightning in consequence of his omission to follow certain forms with due exactness. Many other authors, too, have attested, that by the power of words a change has been effected in destinies and portents of the greatest importance. While they were digging on the Tarpeian Hill for the foundations of a temple, a human head was found; upon which deputies were sent to Olenus Calenus, the most celebrated diviner of Etruria. He, foreseeing the glory and success which

The immolation of the Gauls is supposed to have happened in the beginning of the reign of Vespasian.

[26] Originally the "Decemviri Sacris Faciundis," whose number was increased by Sylla to fifteen. They had the management of the Games of Apollo, and the Secular Games.

[27] In B. ii. c. 54.

[28] It has been suggested that Tullus Hostilius was acquainted with some of the secrets of electricity, and that he met his death while trying experiments with a lightning conductor. See B. ii. c. 54.

attached to such a presage as this, attempted, by putting a question to them, to transfer the benefit of it to his own nation. First describing, on the ground before him, the outline of a temple with his staff—"Is it so, Romans, as you say?" said he; "here then must be the temple[29] of Jupiter, all good and all powerful; it is here that we have found the head"—and the constant asseveration of the Annals is, that the destiny of the Roman empire would have been assuredly transferred to Etruria, had not the deputies, forewarned by the son of the diviner, made answer—"No, not here exactly, but at Rome, we say, the head was found."

It is related also that the same was the case when a certain four-horse chariot, made of clay, and intended for the roof of the same temple, had considerably increased while in the furnace;[30] and that on this occasion, in a similar manner, the destinies of Rome were saved. Let these instances suffice then to show, that the virtues of presages lie in our own hands, and that they are valuable in each instance according as they are received.[31] At all events, it is a principle in the doctrine of the augurs, that neither imprecations nor auspices of any kind have any effect upon those who, when entering upon an undertaking, declare that they will pay no attention whatever to them; a greater instance than which, of the indulgent disposition of the gods towards us, cannot be found.

And then besides, in the laws themselves of the Twelve Tables, do we not read the following words—"Whosoever shall have enchanted the harvest,"[32] and in another place, "Whosoever shall have used pernicious incantations"?[33] Verrius Flaccus cites authors whom he deems worthy of credit, to show that on the occasion of a siege, it was the usage, the first thing of all, for the Roman priests to summon forth the tutelary divinity of that particular town, and to promise him the same rites, or even a more extended worship, at Rome; and at the present day even, this ritual still forms part of the discipline of our pontiffs.

[29] Ajasson thinks that there is an equivoque here upon the word "templum," which signified not only a building, but certain parts of the heavens, and corresponding lines traced on the earth by the augur's staff.

[30] This story is mentioned by Plutarch, in the Life of Publicola.

[31] In which case it was considered necessary to repeat the words, "Accipio omen," "I accept the omen."

[32] "Qui fruges excantassit."

[33] "Qui malum carmen incantassit."

Hence it is, no doubt, that the name[34] of the tutelary deity of Rome has been so strictly kept concealed, lest any of our enemies should act in a similar manner. There is no one, too, who does not dread being spell-bound by means of evil imprecations;[35] and hence the practice, after eating eggs or snails, of immediately breaking[36] the shells, or piercing them with the spoon. Hence, too, those love-sick imitations of enchantments which we find described by Theocritus among the Greeks, and by Catullus, and more recently, Virgil,[37] among our own writers. Many persons are fully persuaded that articles of pottery may be broken by a similar agency; and not a few are of opinion even that serpents can counteract incantations, and that this is the only kind of intelligence they possess—so much so, in fact, that by the agency of the magic spells of the Marsi, they may be attracted to one spot, even when asleep in the middle of the night. Some people go so far, too, as to write certain words[38] on the walls of houses, deprecatory of accident by fire.

But it is not easy to say whether the outlandish and unpronounceable words that are thus employed, or the Latin expressions that are used at random, and which must appear ridiculous to our judgment, tend the most strongly to stagger our belief—seeing that the human imagination is always conceiving something of the infinite, something deserving of the notice of the divinity, or indeed, to speak more correctly, something that must command his intervention perforce. Homer[39] tells us that Ulysses arrested the flow of blood from a wound

[34] Ajasson is of opinion that this name was either Favra or Fona, Acca, Flora, or Valesia or Valentia.

[35] "As in saying thus, The Devill take thee, or The Ravens peck out thine eyes, or I had rather see thee Pie peckt, and such like."—*Holland.*

[36] It is a superstition still practised to pierce the shell of an egg after eating it, "lest the witches should come." Holland gives the following Note—"Because afterwards no witches might pricke them with a needle in the name and behalfe of those whom they would hurt and mischeefe, according to the practice of pricking the images of any person in wax; used in the witchcraft of these daies." We learn from Ajasson that till recently it was considered a mark of ill-breeding in France not to pierce the shell after eating the egg. See also Brand's Popular Antiquities, Vol. III. p. 19, *Bohn's Ed.*

[37] See the Eighth Eclogue of Virgil.

[38] "That is to say, *Arse verse*, out of Afranius, as Festus noteth, which in the old Tuscane language signifieth, *Averte ignem*, Put backe the fire." —*Holland.*

[39] Odyss. xix. 457. It is not Ulysses, but the sons of Autolycus that do this. Their bandages, however, were more likely to be effectual.

in the thigh, by repeating a charm; and Theophrastus[40] says that sciatica may be cured by similar means. Cato[41] has preserved a formula for the cure of sprains, and M. Varro for that of gout. The Dictator Cæsar, they say, having on one occasion accidentally had a fall in his chariot,[42] was always in the habit, immediately upon taking his seat, of thrice repeating a certain formula, with the view of ensuring safety upon the journey; a thing that, to my own knowledge, is done by many persons at the present day.

CHAP. 5.—A DESCRIPTION OF VARIOUS USAGES.

I would appeal, too, for confirmation on this subject, to the intimate experience of each individual. Why, in fact, upon the first day of the new year, do we accost one another with prayers for good fortune,[43] and, for luck's sake, wish each other a happy new year? Why, too, upon the occasion of public lustrations, do we select persons with lucky names, to lead the victims? Why, to counteract fascinations, do we Romans observe a peculiar form of adoration, in invoking the Nemesis of the Greeks; whose statue, for this reason, has been placed in the Capitol at Rome, although the goddess herself possesses no Latin name?[44] Why, when we make mention of the dead, do we protest that we have no wish[45] to impeach their good name?[46] Why is it that we entertain the belief that for every purpose odd numbers are the most effectual;[47]—a thing that is particularly observed with reference to the critical days in fevers? Why is it that, when gathering the earliest fruit, apples, or pears, as the case may be, we make a point of saying —"This fruit is old, may other fruit be sent us that is new?" Why is it that we salute[48] a person when he sneezes, an observance which Tiberius Cæsar, they say, the most unsociable of men, as we all know, used to exact, when riding in his chariot

[40] De Enthusiasmo.

[41] See B. xvii. c. 47.

[42] In passing along the Velabrum, on the occasion of his Gallic triumph, the axle of the carriage having broke.

[43] See Ovid's Fasti, B. i. l. 175, *et seq.*, and Epist. de Ponto. B. iv. El. 4. l. 23, *et seq.*

[44] See B. xi. c. 103.

[45] Hence the saying, "De mortuis nil nisi bonum."

[46] "Defunctorum memoriam a nobis non sollicitari."

[47] It is still a saying, and perhaps a belief, that "There is luck in odd numbers."

[48] This has been a practice from the earliest times to the present day. See Brand's Popular Antiquities, Vol. III. p. 123, *Bohn's Ed.*

even? Some there are, too, who think it a point religiously to be observed to mention the name as well of the person whom they salute.

And then, besides, it is a notion[49] universally received, that absent persons have warning that others are speaking of them, by the tingling of the ears. Attalus[50] assures us, that if a person, the moment he sees a scorpion, says "Duo,"[51] the reptile will stop short, and forbear to sting. And now that I am speaking of the scorpion, I recall to mind that in Africa no one ever undertakes any matter without prefacing with the word "Africa;" while in other countries, before an enterprise is commenced, it is the practice to adjure the gods that they will manifest their good will.

In addition to this, it is very clear that there are some religious observances, unaccompanied by speech, which are considered to be productive of certain effects. Thus,[52] when we are at table, for instance, it is the universal practice, we see, to take the ring from off the finger. Another person, again, will take some spittle from his mouth and place it with his finger behind the ear, to propitiate and modify disquietude of mind. When we wish to signify applause, we have a proverb even which tells us we should press the thumbs.[53] When paying adoration, we kiss the right hand, and turn the whole body to the right: while the people of the Gallic provinces, on the contrary, turn to the left, and believe that they show mere devoutness by so doing. To salute summer lightning with clapping of the hands, is the universal practice with all nations. If, when eating, we happen to make mention of a fire that has happened, we avert the inauspicious omen by pouring water beneath the table. To sweep the floor at the moment that a person is rising from table, or to remove the table or tray,[54] as the case may be, while a guest is drinking, is looked upon as a most unfortunate presage. There is a treatise,

[49] In France and England, at the present day, this notion, or rather, perhaps, the memory of it, is universally to be found. If the right ear tingles, some one is speaking well of us; if the left ear, the reverse.

[50] King Attalus Philometor. See end of B. viii.

[51] "Two."

[52] This passage, it is pretty clear, ought to follow the preceding one, though in the Latin it is made to precede.

[53] The thumb was turned upwards as a mark of favour, downwards, as a mark of disfavour.

[54] "Repositorium."

written by Servius Sulpicius, a man of the highest rank, in which reasons are given why we should never leave the table we are eating at; for in his day it was not yet[55] the practice to reckon more tables than guests at an entertainment. Where a person has sneezed, it is considered highly ominous for the dish or table to be brought back again, and not a taste thereof to be taken, after doing so; the same, too, where a person at table eats nothing at all.

These usages have been established by persons who entertained a belief that the gods are ever present, in all our affairs and at all hours, and who have therefore found the means of appeasing them by our vices even. It has been remarked, too, that there is never a dead silence on a sudden among the guests at table, except when there is an even number present; when this happens, too, it is a sign that the good name and repute of every individual present is in peril. In former times, when food fell from the hand of a guest, it was the custom to return it by placing it on the table, and it was forbidden[56] to blow upon it, for the purpose of cleansing it. Auguries, too, have been derived from the words or thoughts of a person at the moment such an accident befalls him; and it is looked upon as one of the most dreadful of presages, if this should happen to a pontiff, while celebrating the feast of Dis.[57] The proper expiation in such a case is, to have the morsel replaced on table, and then burnt in honour of the Lar.[58] Medicines, it is said, will prove ineffectual, if they happen to have been placed on a table before they are administered. It is religiously believed by many, that it is ominous in a pecuniary point of view, for a person to pare his nails without speaking, on the market days[59] at Rome, or to begin at the forefinger[60] in doing so: it is thought, too,

[55] It was not yet the custom to bring in several courses, each served up on a separate table.

[56] Good manners possibly, more than superstition, may have introduced this practice.

[57] Or Pluto. He alludes to the Feralia, or feasts celebrated, in the month of February, in honour of the dead.

[58] Or household god.

[59] The "Nundinæ," held every ninth day; or rather every *eighth* day, according to *our* mode of reckoning.

[60] Gronovius suggests a reading which would make this to mean that it is "ominous to touch money with the forefinger." It does not appear to be warranted, however.

to be a preventive of baldness and of head-ache, to cut the hair on the seventeenth and twenty-ninth[60] days of the moon.

A rural law observed in most of the farms of Italy, forbids[61] women to twirl their distaffs, or even to carry them uncovered, while walking in the public roads; it being a thing so prejudicial to all hopes and anticipations, those of a good harvest[62] in particular. It is not so long ago, that M. Servilius Nonianus, the principal citizen at Rome,[63] being apprehensive of ophthalmia, had a paper, with the two Greek letters P and A[64] written upon it, wrapped in linen and attached to his neck, before he would venture to name the malady, and before any other person had spoken to him about it. Mucianus, too, who was thrice consul, following a similar observance, carried about him a living fly, wrapped in a piece of white linen; and it was strongly asserted, by both of them, that to the use of these expedients they owed their preservation from ophthalmia. There are in existence, also, certain charms against hail-storms, diseases of various kinds, and burns, some of which have been proved, by actual experience, to be effectual; but so great is the diversity of opinion upon them, that I am precluded by a feeling of extreme diffidence from entering into further particulars, and must therefore leave each to form his own conclusions as he may feel inclined.

CHAP. 6. (3.)—TWO HUNDRED AND TWENTY-SIX OBSERVATIONS ON REMEDIES DERIVED FROM MAN. EIGHT REMEDIES DERIVED FROM CHILDREN.

We have already,[65] when speaking of the singular peculiarities of various nations, made mention of certain men of a monstrous nature, whose gaze is endowed with powers of fascination; and we have also described properties belonging to numerous animals, which it would be superfluous here to repeat. In some men, the whole of the body is endowed with remarkable properties, as in those families, for instance, which are a terror to serpents; it being in their power to cure persons when stung, either by the touch or by a slight suction of the wound. To this class belong the Psylli, the Marsi, and the people

60 *Twenty-eighth*, according to *our* reckoning.

61 Probably from their ominous resemblance to the Parcæ, or Fates, with their spindles.

62 "Frugum."

63 "Princeps civitatis."

64 "Rho" and "Alpha."

65 In B. vii. c. 2.

called "Ophiogenes,"[66] in the Isle of Cyprus. One Euagon, a member of this family, while attending upon a deputation at Rome, was thrown by way of experiment, by order of the consuls, into a large vessel[67] filled with serpents; upon which, to the astonishment of all, they licked his body all over with their tongues. One peculiarity of this family—if indeed it is still in existence—is the strong offensive smell which proceeds from their body in the spring; their sweat, too, no less than their spittle, was possessed of remedial virtues. The people who are born at Tentyris, an island in the river Nilus, are so formidable[68] to the crocodiles there, that their voice even is sufficient to put them to flight. The presence even, it is well known, of all these different races, will suffice for the cure of injuries inflicted by the animals to which they respectively have an antipathy; just in the same way that wounds are irritated by the approach of persons who have been stung by a serpent at some former time, or bitten by a dog. Such persons, too, by their presence, will cause the eggs upon which a hen is sitting to be addled, and will make pregnant cattle cast their young and miscarry; for, in fact, so much of the venom remains in their body, that, from being poisoned themselves, they become poisonous to other creatures. The proper remedy in such case is first to make them wash their hands, and then to sprinkle with the water the patient who is under medical treatment. When, again, persons have been once stung by a scorpion they will never afterwards be attacked by hornets, wasps, or bees: a fact at which a person will be the less surprised when he learns that a garment which has been worn at a funeral will never be touched by moths;[69] that it is hardly possible to draw serpents from their holes except by using the left hand; and that, of the discoveries made by Pythagoras, one of the most unerring, is the fact, that in the name given to infants, an odd number of vowels is portentous of lameness, loss of eyesight, or similar accidents, on[70] the right

[66] In B. vii. c. 2, he speaks of these people—"the serpent-born"—as natives of Parium, a town of the Hellespont. Ajasson suggests that they may have been a branch of the Thamirades, a sacerdotal family of Cyprus.

[67] "Dolium."

[68] See B. viii. c. 38.

[69] Ajasson has thought it worth while to contradict this assertion.

[70] Meaning, of course, *in case* such an accident should befall the party. The passage appears, however, to be corrupt.

side of the body, and an even number of vowels of the like infirmities on the left.

(4.) It is said, that if a person takes a stone or other missile which has slain three living creatures, a man, a boar, and a bear, at three blows, and throws it over the roof of a house in which there is a pregnant woman, her delivery, however difficult, will be instantly accelerated thereby. In such a case, too, a successful result will be rendered all the more probable, if a light infantry lance[71] is used, which has been drawn from a man's body without touching the earth; indeed, if it is brought into the house it will be productive of a similar result. In the same way, too, we find it stated in the writings of Orpheus and Archelaüs, that arrows, drawn from a human body without being allowed to touch the ground, and placed beneath the bed, will have all the effect of a philtre; and, what is even more than this, that it is a cure for epilepsy if the patient eats the flesh of a wild beast killed with an iron weapon with which a human being has been slain.

Some individuals, too, are possessed of medicinal properties in certain parts of the body; the thumb of King Pyrrhus, for instance, as already[72] mentioned. At Elis, there used to be shown one of the ribs[73] of Pelops, which, it was generally asserted, was made of ivory. At the present day even, there are many persons, who from religious motives will never clip the hair growing upon a mole on the face.

CHAP. 7.—PROPERTIES OF THE HUMAN SPITTLE.

But it is the fasting spittle of a human being, that is, as already[74] stated by us, the sovereign preservative against the poison of serpents; while, at the same time, our daily experience may recognize its efficacy and utility,[75] in many other respects. We are in the habit of spitting,[76] for instance, as a preservative from epilepsy, or in other words, we repel contagion thereby:

[71] "Hasta velitaris."

[72] In B. vii. c. 2.

[73] It is the *shoulder-blade* of Pelops that is generally mentioned in the ancient Mythology. Pliny omits to say of what medicinal virtues it was possessed.

[74] In B. vii. c. 2.

[75] It certainly does seem to be possessed of some efficacy for the removal of spots and stains, but for no other purpose probably.

[76] In some parts of France, the peasants spit in the hand when in terror of spectres at night. In our country, prize-fighters spit in the hand before beginning the combat, and costermongers spit on their morning's handsel, or first earned money, for good luck.

in a similar manner, too, we repel fascinations, and the evil presages attendant upon meeting a person who is lame in the right leg. We ask pardon of the gods, by spitting in[77] the lap, for entertaining some too presumptuous hope or expectation.[78] On the same principle, it is the practice in all cases where medicine is employed, to spit three times on the ground, and to conjure the malady as often; the object being to aid the operation of the remedy employed. It is usual, too, to mark a boil, when it first makes its appearance, three times with fasting[79] spittle. What we are going to say is marvellous, but it may easily be tested[80] by experiment: if a person repents of a blow given to another, either by hand or with a missile, he has nothing to do but to spit at once into the palm of the hand which has inflicted the blow, and all feelings[81] of resentment will be instantly alleviated in the person struck. This, too, is often verified in the case of a beast of burden, when brought on its haunches with blows; for upon this remedy being adopted, the animal will immediately step out and mend its pace. Some persons, however, before making an effort, spit into the hand in manner above stated, in order to make the blow more heavy.[82]

We may well believe, then, that lichens and leprous spots may be removed by a constant application of fasting spittle; that ophthalmia may be cured by anointing, as it were, the eyes every morning with fasting spittle; that carcinomata may be effectually treated, by kneading the root of the plant known as "apple of the earth,"[83] with human spittle; that crick in the neck may be got rid of by carrying fasting spittle to the right knee with the right hand, and to the left knee with the left; and that when an insect has got into the ear, it

[77] "In sinum." [78] See Juvenal, Sat. v. l. 112.

[79] Ajasson remarks that the human spittle contains hydrochlorate of soda and potash; the remedial virtues of which, however, would be infinitely small.

[80] A quibble, Ajasson remarks. Did Pliny ever test it himself? He would seem to imply it.

[81] "Levatur illico in percusso culpa."

[82] This is still the case with pugilists, and persons requiring to use strong exertion. It is based, however, on a mere superstition, as Ajasson remarks.

[83] "Malum terræ." See B. xxv. c. 54, and B. xxvi. c. 56. Littré translates "malum," "apple," in the former passage; but here he calls it "curse of the earth."

is quite sufficient to spit into that organ, to make it come out. Among the counter-charms too, are reckoned, the practice of spitting into the urine the moment it is voided, of spitting into the shoe of the right foot before putting it on, and of spitting while a person is passing a place in which he has incurred any kind of peril.

Marcion of Smyrna, who has written a work on the virtues of simples, informs us that the sea scolopendra will burst asunder if spit upon; and that the same is the case with bramble-frogs,[84] and other kinds of frogs. Opilius says that serpents will do the same, if a person spits into their open mouth; and Salpe tells us, that when any part of the body is asleep, the numbness may be got rid of by the person spitting into his lap, or touching the upper eyelid with his spittle. If we are ready to give faith to such statements as these, we must believe also in the efficacy of the following practices: upon the entrance of a stranger, or when a person looks at an infant while asleep, it is usual for the nurse to spit three times upon the ground; and this, although infants are under the especial guardianship of the god Fascinus,[85] the protector, not of infants only, but of generals as well, and a divinity whose worship is entrusted to the Vestal virgins, and forms part of the Roman rites. It is the image of this divinity that is attached beneath the triumphant car of the victorious general, protecting him, like some attendant physician, against the effects of envy;[86] while, at the same time, equally salutary is the advice of the tongue, which warns him to be wise in time,[87] that so Fortune

[84] "Rubetas." See B. viii. c. 48, B. xi. cc. 19, 76, and 116, and B. xxv. c. 76.

[85] This divinity was identical with Mutinus or Tutinus, and was worshipped under the form of a phallus, the male generative organ. As the guardian of infants, his peculiar form is still unconsciously represented in the shape of the coral bauble with which infants are aided in cutting their teeth.

[86] Hence the expression "præfiscini," "Be it said without envy," supposed to avert the effects of the envious eye, fascination, or enchantment.

[87] "Resipiscere" seems to be a preferable reading to "respicere," adopted by Sillig. This passage is evidently in a very corrupt state; but it is most probable that reference is made to the attendant who stood behind the general in his triumph, and reminded him that he was a man—or, according to Tzetzes, bade him look behind him. Pliny speaks of a servant attending the triumphant general, with a golden crown, in B. xxxiii. c. 4. Hardouin attempts another explanation, but a very confused and improbable one.

may be prevailed upon by his prayers, not to follow, as the destroyer of his glory, close upon his back.

CHAP. 8.—REMEDIES DERIVED FROM THE WAX OF THE HUMAN EAR.

The human bite is also looked upon as one of the most dangerous of all. The proper remedy for it is human ear-wax: a thing that we must not be surprised at, seeing that, if applied immediately, it is a cure for the stings of scorpions even, and serpents. The best, however, for this purpose, is that taken from the ears of the wounded person. Agnails, too, it is said, may be cured in a similar manner. A human tooth, reduced to powder, is a cure, they say, for the sting of a serpent.

CHAP. 9.—REMEDIES DERIVED FROM THE HUMAN HAIR, TEETH, ETC.

The first hair, it is said, that is cut from an infant's head, and, in fact, the hair of all persons that have not reached the age of puberty, attached to the limbs, will modify the attacks of gout. A man's hair, applied with vinegar, is a cure for the bite of a dog, and, used with oil or wine, for wounds on the head. It is said, too, if we choose to believe it, that the hair of a man torn down from the cross, is good for quartan fevers. Ashes, too, of burnt human hair are curative of carcinomata. If a woman takes the first tooth that a child has shed, provided it has not touched the ground, and has it set in a bracelet, and wears it constantly upon her arm, it will preserve her from all pains in the uterus and adjacent parts. If the great toe is tied fast to the one next to it, it will reduce tumours in the groin; and if the two middle fingers of the right hand are slightly bound together with a linen thread, it will act as a preservative against catarrhs and ophthalmia. A stone, it is said, that has been voided by a patient suffering from calculi, if attached to the body above the pubes, will alleviate the pains of others similarly afflicted, as well as pains in the liver; it will have the effect, also, of facilitating delivery. Granius[88] adds, however, that for this last purpose, the stone will be more efficacious if it has been extracted with the knife. Delivery, when near at hand, will be accelerated, if the man by whom

[88] See end of the present Book.

the woman has conceived, unties his girdle, and, after tying it round her, unties it, adding at the same time this formula, "I have tied it, and I will untie it," and then taking his departure.

CHAP. 10.—REMEDIES DERIVED FROM THE HUMAN BLOOD, THE SEXUAL CONGRESS, ETC.

The blood of the human body, come from what part it may, is most efficacious, according to Orpheus and Archelaüs, as an application for quinzy: they say, too, that if it is applied to the mouth of a person who has fallen down in a fit of epilepsy, he will come to himself immediately. Some say that, for epilepsy, the great toes should be pricked, and the drops of blood that exude therefrom applied to the face; or else, that a virgin should touch the patient with her right thumb—a circumstance that has led to the belief that persons suffering from epilepsy should eat the flesh of animals in a virgin state. Æschines of Athens used to cure quinzy, carcinoma, and affections of the tonsillary glands and uvula, with the ashes of burnt excrements, a medicament to which he gave the name of "botryon."[89]

There are many kinds of diseases which disappear entirely after the first sexual congress,[90] or, in the case of females, at the first appearance of menstruation; indeed, if such is not the case, they are apt to become chronic, epilepsy in particular. Even more than this—a man, it is said, who has been stung by a serpent or scorpion, experiences relief from the sexual congress; but the woman, on the other hand, is sensible of detriment. We are assured, too, that if persons, when washing their feet, touch the eyes three times with the water, they will never be subject to ophthalmia or other diseases of the eyes.

CHAP. 11.—REMEDIES DERIVED FROM THE DEAD.

Scrofula, imposthumes of the parotid glands, and throat diseases, they say, may be cured by the contact of the hand of a person who has been carried off by an early death: indeed there are some who assert that any dead body will produce the same effect, provided it is of the same sex as the patient, and

[89] Properly meaning "a cluster of grapes."

[90] Ajasson remarks that there is a considerable degree of truth in this assertion. He gives a long list of French works on the subject.

that the part affected is touched with the back of the left hand.[91] To bite off a piece from wood that has been struck by lightning, the hands being held behind the back, and then to apply it to the tooth, is a sure remedy, they say, for tooth-ache. Some persons recommend the tooth to be fumigated with the smoke of a burnt tooth, which has belonged to another person of the same sex; or else to attach to the person a dog-tooth, as it is called, which has been extracted from a body before burial. Earth, they say, taken from out of a human skull, acts as a depilatory to the eyelashes; it is asserted, also, that any plant which may happen to have grown there, if chewed, will cause the teeth to come out; and that if a circle is traced round an ulcer with a human bone, it will be effectually prevented from spreading.

Some persons, again, mix water in equal proportions from three different wells, and, after making a libation with part of it in a new earthen vessel, administer the rest to patients suffering from tertian fever, when the paroxysms come on. So, too, in cases of quartan fever, they take a fragment of a nail from a cross, or else a piece of a halter[92] that has been used for crucifixion, and, after wrapping it in wool, attach it to the patient's neck; taking care, the moment he has recovered, to conceal it in some hole to which the light of the sun cannot penetrate.

CHAP. 12.—VARIOUS REVERIES AND DEVICES OF THE MAGICIANS.

The following are some of the reveries of magic.[93] A whetstone upon which iron tools have been frequently sharpened, if put, without his being aware of it, beneath the pillow of a person sinking under the effects of poison, will make him give evidence and declare what poison has been administered, and at what time and place, though at the same time he will not disclose the author of the crime. When a person has been struck by lightning, if the body is turned upon the side which has sustained the injury, he will instantly recover the power

[91] This superstition still exists among the lower classes of this country, with reference to the beneficial effects of stroking neck diseases with the hand of a man who has been hanged.

[92] Made of "spartum." See B. xix. cc. 6, 7.

[93] Of which the Persian Magi were the most noted professors.

of speech—that is quite certain.[94] For the cure of inguinal tumours, some persons take the thrum of an old web, and after tying seven or nine knots in it, mentioning at each knot the name of some widow woman or other, attach it to the part affected. To assuage the pain of a wound, they recommend the party to take a nail or any other substance that has been trodden under foot, and to wear it, attached to the body with the thrum of a web. To get rid of warts, some lie in a footpath with the face upwards, when the moon is twenty days old at least, and after fixing their gaze upon it, extend their arms above the head, and rub themselves with anything within their reach. If a person is extracting a corn at the moment that a star shoots, he will experience an immediate cure,[95] they say. By pouring vinegar upon the hinges of a door, a thick liniment is formed, which, applied to the forehead, will alleviate headache: an effect equally produced, we are told, by binding the temples with a halter with which a man has been hanged. When a fish-bone happens to stick in the throat, it will go down immediately, if the person plunges his feet into cold water; but where the accident has happened with any other kind of bone, the proper remedy is to apply to the head some fragments of bones taken from the same dish. In cases where bread has stuck in the throat, the best plan is to take some of the same bread, and insert it in both ears.

CHAP. 13.—REMEDIES DERIVED FROM THE HUMAN EXCRETIONS.

In Greece, where everything is turned to account, the owners of the gymnasia have introduced the very excretions[96] even of the human body among the most efficient remedies; so much so, indeed, that the scrapings from the bodies of the athletes are looked upon as possessed of certain properties of an emollient, calorific, resolvent, and expletive nature, resulting from the compound of human sweat and oil. These scrapings are used, in the form of a pessary, for inflammations and contractions of the uterus: similarly employed, they act as an emmenagogue, and are useful for reducing condylomata and inflammations of the rectum, as also for assuaging pains

[94] The "constat" here, whether it belongs to the magicians, or to Pliny himself, is highly amusing, as Ajasson remarks.

[95] Sillig appears to be right in his conjecture that the "vel" here should be omitted.

[96] See B. xv. c. 5.

in the sinews, sprains, and nodosities of the joints. The scrapings obtained from the baths are still more efficacious for these purposes, and hence it is that they form an ingredient in maturative preparations. Such scrapings as are impregnated with wrestlers' oil,[97] used in combination with mud, have a mollifying effect upon the joints, and are more particularly efficacious as a calorific and resolvent; but in other respects their properties are not so strongly developed.

The shameless and disgusting researches that have been made will quite transcend all belief, when we find authors of the very highest repute proclaiming aloud that the male seminal fluid is a sovereign remedy for the sting of the scorpion! In the case too, of women afflicted with sterility, they recommend the application of a pessary, made of the first excrement that is voided by an infant at the moment of its birth; the name they give it is "meconium."[98] They have even gone so far, too, as to scrape the very filth from off the walls of the gymnasia, and to assert that this is also possessed of certain calorific properties. These scrapings are used as a resolvent for inflamed tumours, and are applied topically to ulcers upon aged people and children, and to excoriations and burns.

CHAP. 14.—REMEDIES DEPENDING UPON THE HUMAN WILL.

It would be the less becoming then for me to omit all mention of the remedies which depend upon the human will. Total abstinence from food or drink, or from wine only, from flesh, or from the use of the bath, in cases where the health requires any of these expedients, is looked upon as one of the most effectual modes of treating diseases. To this class of remedies must be added bodily exercise, exertion of the voice,[99] anointings, and frictions according to a prescribed method: for powerful friction, it should be remembered, has a binding effect upon the body, while gentle friction, on the other hand, acts as a laxative; so too, repeated friction reduces the body, while used in moderation it has a tendency to make flesh. But the most beneficial practice of all is to take walking

[97] "Ceroma." A mixture of oil and wax.

[98] Properly, "poppy juice."

[99] Or "clara lectio," "reading aloud," as Celsus calls it, recommending it for persons of slow digestion.

or carriage[1] exercise; this last being performed in various ways. Exercise on horseback is extremely good for affections of the stomach and hips, a voyage for phthisis,[2] and a change of locality[3] for diseases of long standing. So, too, a cure may sometimes be effected by sleep, by a recumbent position in bed, or by the use of emetics in moderation. To lie upon the back is beneficial to the sight, to lie with the face downwards is good for a cough, and to lie on the side is recommended for patients suffering from catarrh.

According to Aristotle and Fabianus, it is towards spring and autumn that we are most apt to dream; and they tell us that persons are most liable to do so when lying on the back, but never when lying with the face downwards. Theophrastus assures us that the digestion is accelerated by lying on the right side; while, on the other hand, it is retarded by lying with the face upwards. The most powerful, however, of all remedies, and one which is always at a person's own command, is the sun: violent friction, too, is useful by the agency of linen towels and body-scrapers.[4] To pour warm water on the head before taking the vapour-bath, and cold water after it, is looked upon as a most beneficial practice; so, too, is the habit of taking cold water before food, of drinking it every now and then while eating, of taking it just before going to sleep, and, if practicable, of waking every now and then, and taking a draught. It is worthy also of remark, that there is no living creature but man[5] that is fond of hot drinks, a proof that they are contrary to nature. It has been ascertained by experiment, that it is a good plan to rinse the mouth with undiluted wine, before going to sleep, for the purpose of sweetening the breath; to rinse the mouth with cold water an odd number of times every morning, as a preservative against tooth-ache; and to wash the eyes with oxycrate, as a preventive of ophthalmia. It has been remarked also, that the general health is improved by a varying regimen, subject to no fixed rules.

[1] "Gestatio." Exercise on horseback, in a carriage drawn by horses, or in a litter. See B. xxvi. c. 7.

[2] See B. xxxi. c. 33. A sea voyage, to Madeira, for instance, is still recommended for consumptive patients.

[3] Change of locality is still recommended for diseases of the spleen, as they are called.

[4] "Strigilium."

[5] Except monkeys and some domesticated animals, Ajasson remarks.

(5.) Hippocrates informs us that the viscera of persons who do not take the morning meal[6] become prematurely aged and feeble; but then he has pronounced this aphorism, it must be remembered, by way of suggesting a healthful regimen, and not to promote gluttony; for moderation in diet is, after all, the thing most conducive to health. L. Lucullus gave charge to one of his slaves to overlook him in this respect; and, a thing that reflected the highest discredit on him, when, now an aged man and laden with triumphs, he was feasting in the Capitol even, his hand had to be removed from the dish to which he was about to help himself. Surely it was a disgrace for a man to be governed by his own slave[7] more easily than by himself!

CHAP. 15. (6.)—REMEDIES DERIVED FROM SNEEZING.

Sneezing, provoked by a feather, relieves heaviness in the head; it is said too, that to touch the nostrils of a mule with the lips, will arrest sneezing and hiccup. For this last purpose, Varro recommends us to scratch the palm, first of one hand and then of the other; while many say that it is a good plan to shift the ring from off the left hand to the longest finger of the right, and then to plunge the hands into hot water. Theophrastus says, that aged persons sneeze with greater difficulty than others.

CHAP. 16.—REMEDIES DERIVED FROM THE SEXUAL CONGRESS.

Democritus spoke in condemnation of the sexual congress, as[8] being merely an act through which one human being springs from another; and really, by Hercules! the more rarely it is used the better. Still however, athletes, we find, when they become dull and heavy, are re-established by it: the voice, too, is restored by it, when from being perfectly clear, it has degenerated into hoarseness. The congress of the sexes is a cure also for pains in the loins, dimness of the eyesight,[9] alienation of the mental difficulties, and melancholy.

[6] "Non prandentium."

[7] Callisthenes the physician is the person supposed to be alluded to. Lucullus did not seem to be of opinion that a man "must be a fool or a physician at forty."

[8] "Ut in quâ homo alius exsiliret ex homine." The true meaning of this it seems impossible, with certainty, to ascertain: though a more indelicate one than that given might be easily suggested.

[9] On the contrary, some authorities say that it is apt to cause dimness of sight.

CHAP. 17.—VARIOUS OTHER REMEDIES.

To sit by a pregnant woman, or by a person to whom any remedy is being administered, with the fingers of one hand inserted between those of the other, acts as a magic spell; a discovery that was made, it is said, when Alcmena[10] was delivered of Hercules. If the fingers are thus joined, clasping one or both knees, or if the ham of one leg is first put upon the knee of the other, and then changed about, the omen is of still worse signification. Hence it is, that in councils held by generals and persons in authority, our ancestors forbade these postures, as being an impediment to all business.[11] They have given a similar prohibition also with reference to sacrifices and the offering of public vows; but as to the usage of uncovering the head in presence of the magistrates, that has been enjoined, Varro says, not as a mark of respect, but with a view to health, the head being strengthened[12] by the practice of keeping it uncovered.

When anything has got into the eye, it is a good plan to close the other; and when water has got into the right ear, the person should hop about on the left foot, with the head reclining upon the right shoulder, the reverse being done when the same has happened to the left ear. If the secretion of the phlegm produces coughing, the best way of stopping it is for another person to blow in the party's face. When the uvula is relaxed, another person should take the patient with his teeth by the crown,[13] and lift him from the ground; while for pains in the neck, the hams should be rubbed, and for pains in the hams the neck. If a person is seized in bed with cramp in the sinews of the legs or thighs, he should set his feet upon the ground: so, too, if he has cramp on the left side, he should take hold of the great toe of the left foot with the right hand, and if on the right side, the great toe of the right foot with the left hand. For cold shiverings or for excessive bleeding at the nostrils, the extremities of the body should be well rubbed with sheep's wool. To arrest incontinence of urine, the extremities of the generative organs should

[10] See Ovid, Met. ix. 273, *et seq.*

[11] Much more probably, because they were considered to be significant of anything but seriousness and attention.

[12] Exemplified in the case of the Egyptians, Herodotus says.

[13] The remedy would seem to be worse than the evil.

be tied with a thread of linen or papyrus, and a binding passed round the middle of the thigh. For derangement of the stomach, it is a good plan to press the feet together, or to plunge the hands into hot water.

In addition to all this, in many cases it is found highly beneficial to speak but little; thus, for instance, Mæcenas Melissus,[14] we are told, enjoined silence on himself for three years, in consequence of spitting blood after a convulsive fit. When a person is thrown from a carriage, or when, while mounting an elevation or lying extended at full length, he is menaced with any accident, or if he receives a blow, it is singularly beneficial to hold the breath; a discovery for which we are indebted to an animal, as already[15] stated.

To thrust an iron nail into the spot where a person's head lay at the moment he was seized with a fit of epilepsy, is said to have the effect of curing him of that disease. For pains in the kidneys, loins, or bladder, it is considered highly soothing to void the urine lying on the face at full length in a reclining bath. It is quite surprising how much more speedily wounds will heal if they are bound up and tied with a Hercules' knot:[16] indeed, it is said, that if the girdle which we wear every day is tied with a knot of this description, it will be productive of certain beneficial effects, Hercules having been the first to discover the fact.

Demetrius, in the treatise which he has compiled upon the number Four, alleges certain reasons why drink should never be taken in proportions of four cyathi or sextarii. As a preventive of ophthalmia, it is a good plan to rub the parts behind the ears, and, as a cure for watery eyes, to rub the forehead. As to the presages which are derived from man himself, there is one to the effect that so long as a person is able to see himself reflected in the pupil of the patient's eye, there need be no apprehension of a fatal termination to the malady.

CHAP. 18.—REMEDIES DERIVED FROM THE URINE.

The urine,[17] too, has been the subject not only of numerous

[14] See end of B. vii.

[15] In B. viii. c. 58.

[16] A knot tied very hard, and in which no ends were to be seen.

[17] This excretion was, till lately, thought of great importance, as indicative of the health of the patient.

theories with authors, but of various religious observances as well, its properties being classified under several distinctive heads: thus, for instance, the urine of eunuchs, they say, is highly beneficial as a promoter of fruitfulness in females. But to turn to those remedies which we may be allowed to name without impropriety—the urine of children who have not arrived at puberty is a sovereign remedy for the poisonous secretions of the asp known as the "ptyas,"[18] from the fact that it spits its venom into the eyes of human beings. It is good, too, for the cure of albugo, films and marks upon the eyes, white specks[19] upon the pupils, and maladies of the eyelids. In combination with meal of fitches, it is used for the cure of burns, and, with a head of bulbed leek, it is boiled down to one half, in a new earthen vessel, for the treatment of suppurations of the ears, or the extermination of worms breeding in those organs: the vapour, too, of this decoction acts as an emmenagogue. Salpe recommends that the eyes should be fomented with it, as a means of strengthening the sight; and that it should be used as a liniment for sun scorches, in combination with white of egg, that of the ostrich being the most effectual, the application being kept on for a couple of hours.

Urine is also used for taking out ink spots. Male urine cures gout, witness the fullers for instance,[20] who, for this reason, it is said, are never troubled with that disease. With stale urine some mix ashes of calcined oyster-shells, for the cure of eruptions on the bodies of infants, and all kinds of running ulcers: it is used, too, as a liniment for corrosive sores, burns, diseases of the rectum, chaps upon the body, and stings inflicted by scorpions. The most celebrated midwives have pronounced that there is no lotion which removes itching sensations more effectually; and, with the addition of nitre,[21] they prescribe it for the cure of ulcers of the head, porrigo, and cancerous sores, those of the generative organs in particular. But the fact is, and there is no impropriety in saying so, that every person's own urine is the best for his own case, due

[18] From the Greek πτυω, "to spit."

[19] "Argema."

[20] Who had to use *lant*, or stale urine, in their business.

[21] At a future period we shall have to discuss the identity of the "nitrum" of Pliny. See B. xxxi. c. 46.

care being taken to apply it immediately, and unmixed with anything else; in such cases as the bite of a dog, for instance, or the quill of a hedge-hog entering the flesh, a sponge or some wool being the vehicle in which it is applied. Kneaded up with ashes, it is good for the bite of a mad dog, and for the cure of stings inflicted by serpents. As to the bite of the scolopendra, the effects of urine are said to be quite marvellous—the person who has been injured has only to touch the crown of his head with a drop of his own urine, and he will experience an instantaneous cure.

CHAP. 19.—INDICATIONS OF HEALTH DERIVED FROM THE URINE.

Certain indications of the health are furnished by the urine. Thus, for example, if it is white at first in the morning and afterwards high-coloured, the first signifies that the digestion is going on, the last that it is completed. When the urine is red, it is a bad sign; but when it is swarthy, it is the worst sign of all. So, too, when it is thick or full of bubbles, it is a bad sign; and when a white sediment forms, it is a symptom of pains in the region of the viscera or in the joints. A green-coloured urine is indicative of disease of the viscera, a pale urine of biliousness, and a red urine of some distemper in the blood. The urine is in a bad state, too, when certain objects form in it, like bran or fine clouds in appearance. A thin, white, urine also is in a diseased state; but when it is thick and possessed of an offensive smell, it is significant of approaching death: so, too, when with children it is thin and watery.

The adepts in magic expressly forbid a person, when about to make water, to uncover the body in the face of the sun[22] or moon, or to sprinkle with his urine the shadow of any object whatsoever. Hesiod[23] gives a precept, recommending persons to make water against an object standing full before them, that no divinity may be offended by their nakedness being uncovered. Osthanes maintains that every one who drops some urine upon his foot in the morning will be proof against all noxious medicaments.

CHAP. 20. (7.)—FORTY-ONE REMEDIES DERIVED FROM THE FEMALE SEX.

The remedies said to be derived from the bodies of females

[22] This was also one of the Pythagorean precepts.

[23] Works and Days, l. 727, *et seq.*

closely approach the marvellous nature of prodigies; to say nothing of still-born infants cut up limb by limb for the most abominable practices, expiations made with the mênstrual discharge, and other devices which have been mentioned, not only by midwives but by harlots[24] even as well! The smell of a woman's hair, burnt, will drive away serpents, and hysterical suffocations, it is said, may be dispelled thereby. The ashes of a woman's hair, burnt in an earthen vessel, or used in combination with litharge, will cure eruptions and prûrigo of the eyes: used in combination with honey they will remove warts and ulcers upon infants; with the addition of honey and frankincense, they will heal wounds upon the head, and fill up all concavities left by corrosive ulcers; used with hogs' lard, they will cure inflammatory tumours and gout; and applied topically to the part affected, they will arrest erysipelas and hæmorrhage, and remove itching pimples on the body which resemble the stings of ants.

CHAP. 21.—REMEDIES DERIVED FROM WOMAN'S MILK.

As to the uses to which woman's milk has been applied, it is generally agreed that it is the sweetest and the most delicate of all, and that it is the best[25] of remedies for chronic fevers and cœliac affections, when the woman has just weaned her infant more particularly. In cases, too, of sickness at stomach, fevers, and gnawing sensations, it has been found by experience to be highly beneficial; as also, in combination with frankincense, for abscesses of the mamillæ. When the eyes are bloodshot from the effects of a blow, or affected with pain or defluxion, it is a very good plan to inject woman's milk into them, more particularly in combination with honey and juice of daffodil, or else powdered frankincense. In all cases, however, the milk of a woman who has been delivered of a male child is the most efficacious, and still more so if she has had male twins; provided always she abstains from wine and food of an acrid nature. Mixed with the white of an egg in a liquid state, and applied to the forehead in wool, it arrests

[24] The use of the word "prodidere" shows that treatises had been written on these abominable subjects. Laïs, Elephantis, and Salpe were probably the "meretrices" to whom he here alludes. See c. 23, and the end of this Book.

[25] There is probably no foundation for this assertion.

defluxions of the eyes. If a frog[26] has spirted its secretions[27] into the eye, woman's milk is a most excellent remedy; and for the bite of that reptile it is used both internally and externally.

It is asserted that if a person is rubbed at the same moment with the milk of both mother and daughter, he will be proof for the rest of his life against all affections of the eyes. Mixed with a small quantity of oil, woman's milk is a cure for diseases of the ears; and if they are in pain from the effects of a blow, it is applied warm with goose-grease. If the ears emit an offensive smell, a thing that is mostly the case in diseases of long standing, wool is introduced into those organs, steeped in woman's milk and honey. While symptoms of jaundice are still visible in the eyes, woman's milk is injected, in combination with elaterium.[28] Taken as a drink, it is productive of singularly good effects, where the poison of the sea-hare, the buprestis,[29] or, as Aristotle tells us, the plant dorycnium[30] has been administered; as a preventive also of the madness produced by taking henbane. Woman's milk also, mixed with hemlock, is recommended as a liniment for gout; while some there are who employ it for that purpose in combination with wool-grease[31] or goose-grease; a form in which it is used as an application for pains in the uterus. Taken as a drink, it arrests diarrhœa, Rabirius[32] says, and acts as an emmenagogue; but where the woman has been delivered of a female child, her milk is of use only for the cure of face diseases.

Woman's milk is also a cure for affections of the lungs; and, mixed with the urine of a youth who has not arrived at puberty, and Attic honey, in the proportion of one spoonful of each, it removes singing in the ears, I find. Dogs which have once tasted the milk of a woman who has been delivered of a male child, will never become mad, they say.

[26] "Rana." He means the "rubeta" probably, or "bramble-frog," so often mentioned by him. See Note 84, p. 290.

[27] "Salivam."

[28] See B. xx. c. 2.

[29] See B. xxx. c. 10. Latreille has written a very able treatise on the Buprestis of the ancients, and considers it to belong to the family of Cantharides. *Annales du Museum d'histoire Naturelle*, Vol. xix. p. 129, *et seq.*

[30] Convolvulus dorycnium; see B. xxi. c. 105, and B. xxiii. c. 18.

[31] "Œsypum." See B. xxx. c. 23.

[32] Possibly the Epic writer of that name, mentioned by Ovid, Seneca, Quintilian, and Velleius Paterculus.

CHAP. 22.—REMEDIES DERIVED FROM THE SPITTLE OF FEMALES.

A woman's fasting spittle is generally considered highly efficacious for bloodshot eyes: it is good also for defluxions of those organs, the inflamed corners of the eyes being moistened with it every now and then; the result, too, is still more successful, if the woman has abstained from food and wine the day before.

I find it stated that head-ache may be alleviated by tying a woman's fillet[33] round the head.

CHAP. 23.—FACTS CONNECTED WITH THE MENSTRUAL DISCHARGE.

Over and above these particulars, there is no limit to the marvellous powers attributed to females. For, in the first place, hailstorms, they say, whirlwinds, and lightning[34] even, will be scared away by a woman uncovering her body while her monthly courses are upon her. The same, too, with all other kinds of tempestuous weather; and out at sea, a storm may be lulled by a woman uncovering her body merely, even though not menstruating at the time. As to the menstrual discharge itself, a thing that in other respects, as[35] already stated on a more appropriate occasion, is productive of the most monstrous effects, there are some ravings about it of a most dreadful and unutterable nature. Of these particulars, however, I do not feel so much shocked at mentioning the following. If the menstrual discharge coincides with an eclipse of the moon or sun, the evils resulting from it are irremediable; and no less so, when it happens while the moon is in conjunction with the sun; the congress with a woman at such a period being noxious, and attended with fatal effects to the man. At this period also, the lustre of purple is tarnished by the touch of a woman: so much more baneful is her influence at this time than at any other. At any other time, also, if a woman strips herself naked while she is menstruating, and walks round a field of wheat, the caterpillars, worms, beetles, and other vermin, will fall from off the ears of corn. Metrodorus of Scepsos tells us that this discovery was first made in Cappadocia; and that, in consequence of such multitudes of can-

[33] "Fascia." Either a stomacher, or a fillet for the head.

[34] The mention of lightning here, Hardouin seems to look upon as an interpolation.

[35] In B. vii. c. 13.

tharides being found to breed there, it is the practice for women to walk through the middle of the fields with their garments tucked up above the thighs.[36] In other places, again, it is the usage for women to go barefoot, with the hair dishevelled and the girdle loose: due precaution must be taken, however, that this is not done at sun-rise, for if so, the crop will wither and dry up. Young vines, too, it is said, are injured irremediably by the touch of a woman in this state; and both rue and ivy, plants possessed of highly medicinal virtues, will die instantly upon being touched by her.

Much as I have already stated on the virulent effects of this discharge, I have to state, in addition, that bees, it is a well-known fact, will forsake their hives if touched by a menstruous woman; that linen boiling in the cauldron will turn black, that the edge of a razor will become blunted, and that copper vessels will contract a fetid smell and become covered with verdigrease, on coming in contact with her. A mare big with foal, if touched by a woman in this state, will be sure to miscarry; nay, even more than this, at the very sight of a woman, though seen at a distance even, should she happen to be menstruating for the first time after the loss of her virginity, or for the first time, while in a state of virginity. The bitumen[37] that is found in Judæa, will yield to nothing but the menstrual discharge; its tenacity being overcome, as already stated, by the agency of a thread from a garment which has been brought in contact with this fluid. Fire itself even, an element which triumphs over every other substance, is unable to conquer this; for if reduced to ashes and then sprinkled upon garments when about to be scoured, it will change their purple tint, and tarnish the brightness of the colours. Indeed so pernicious are its properties, that women themselves, the source from which it is derived, are far from being proof against its effects; a pregnant woman, for instance, if touched with it, or indeed if she so much as steps over it, will be liable to miscarry.

Laïs and Elephantis[38] have given statements quite at variance, on the subject of abortives; they mention the efficacy

[36] Columella describes this practice in verse, in B. x., and in B. xi. c. 3. Ælian also mentions it.

[37] See B. vii. c. 13. Tacitus tells the same wonderful story.

[38] See the end of this Book.

for that purpose of charcoal of cabbage root, myrtle root, or tamarisk root, quenched in the menstrual discharge; they say that she-asses will be barren for as many years as they have eaten barley-corns steeped in this fluid; and they have enumerated various other monstrous and irreconcileable properties, the one telling us, for instance, that fruitfulness may be ensured by the very same methods, which, according to the statement of the other, are productive of barrenness; to all which stories it is the best plan to refuse credit altogether. Bithus of Dyrrhachium informs us that a mirror,[39] which has been tarnished by the gaze of a menstruous female, will recover its brightness if the same woman looks steadily upon the back of it; he states, also, that all evil influences of this nature will be entirely neutralized, if the woman carries the fish known as the sur mullet about her person.

On the other hand, again, many writers say that, baneful as it is, there are certain remedial properties in this fluid; that it is a good plan, for instance, to use it as a topical application for gout, and that women, while menstruating, can give relief by touching scrofulous sores and imposthumes of the parotid glands, inflamed tumours, erysipelas, boils, and defluxions of the eyes. According to Laïs and Salpe, the bite of a mad dog, as well as tertian or quartan fevers, may be cured by putting some menstruous blood in the wool of a black ram and enclosing it in a silver bracelet; and we learn from Diotimus of Thebes that the smallest portion will suffice of any kind of cloth that has been stained therewith, a thread even, if inserted and worn in a bracelet. The midwife Sotira informs us that the most efficient cure for tertian and quartan fevers is to rub the soles of the patient's feet therewith, the result being still more successful if the operation is performed by the woman herself, without the patient being aware of it; she says, too, that this is an excellent method for reviving persons when attacked with epilepsy.

Icetidas the physician pledges his word that quartan fever may be cured by sexual intercourse, provided the woman is just beginning to menstruate. It is universally agreed, too, that when a person has been bitten by a dog and manifests a dread of water and of all kinds of drink, it will be quite sufficient to put under his cup a strip of cloth that has been dipped in

[39] See B. vii. c. 13.

this fluid; the result being that the hydrophobia will immediately disappear. This arises, no doubt, from that powerful sympathy which has been so much spoken of by the Greeks, and the existence of which is proved by the fact,[40] already mentioned, that dogs become mad upon tasting this fluid. It is a well-known fact, too, that the menstruous discharge, reduced to ashes, and applied with furnace soot and wax, is a cure for ulcers upon all kinds of beasts of burden; and that stains made upon a garment with it can only be removed by the agency of the urine of the same female. Equally certain it is, too, that this fluid, reduced to ashes and mixed with oil of roses, is very useful, applied to the forehead, for allaying head-ache, in women more particularly; as also that the nature of the discharge is most virulent in females whose virginity has been destroyed solely by the lapse of time.

Another thing universally acknowledged and one which I am ready to believe with the greatest pleasure, is the fact, that if the door-posts are only touched with the menstruous fluid all spells of the magicians will be neutralized—a set of men the most lying in existence, as any one may ascertain. I will give an example of one of the most reasonable of their prescriptions—Take the parings of the toe-nails and finger-nails of a sick person, and mix them up with wax, the party saying that he is seeking a remedy for a tertian, quartan, or quotidian fever, as the case may be; then stick this wax, before sunrise, upon the door of another person—such is the prescription they give for these diseases! What deceitful persons they must be if there is no truth in it! And how highly criminal, if they really do thus transfer diseases from one person to another! Some of them, again, whose practices are of a less guilty nature, recommend that the parings of all the finger-nails should be thrown at the entrance of ant-holes, the first ant to be taken which attempts to draw one into the hole; this, they say, must be attached to the neck of the patient, and he will experience a speedy cure.

CHAP. 24. (8.)—REMEDIES DERIVED FROM FOREIGN ANIMALS: THE ELEPHANT, EIGHT REMEDIES.

Such then are the remedies from human beings which may with any degree of propriety be described, and many of those only with the leave and good-will of the reader. The rest are

[40] See B. vii. c. 13.

of a most execrable and infamous nature, such, in fact, as to make me hasten to close my description of the remedies derived from man: we will therefore proceed to speak of the more remarkable animals, and the effects produced by them. The blood of the elephant, the male in particular, arrests all those defluxions known by the name of "rheumatismi." Ivory shavings, it is said, in combination with Attic honey, are good for the removal of spots upon the face: with the sawdust, too, of ivory, hangnails are removed. By the touch of an elephant's trunk head-ache is alleviated, if the animal happens to sneeze at the time more particularly. The right side of the trunk, attached to the body with red earth of Lemnos, acts powerfully as an aphrodisiac. Elephant's blood is good for consumption, and the liver for epilepsy.

CHAP. 25.—TEN REMEDIES DERIVED FROM THE LION.

Lion's fat, mixed with oil of roses, protects the skin of the face from all kinds of spots, and preserves the whiteness of the complexion; it is remedial also for such parts of the body as have been frozen by snow, and for swellings in the joints. The frivolous lies of the magicians assert that persons who are anointed with lion's fat, will more readily win favour with kings and peoples; more particularly when the fat has been used that lies between the eyebrows of the animal—a place, in fact, where there is no fat to be found! The like effects they promise also from the possession of a lion's tooth, one from the right side in particular, as also the shaggy hairs that are found upon the lower jaw. The gall, used as an ointment in combination with water, improves the eyesight, and, employed with the fat of the same animal, is a cure for epilepsy; but a slight taste only must be taken of it, and the patient must run immediately after swallowing it, in order to digest it. A lion's heart, used as food, is curative of quartan fevers, and the fat, taken with oil of roses, of quotidian fevers. Wild beasts will fly from persons anointed with lion's fat, and it is thought to be a preservative even against treacherous practices.

CHAP. 26.—TEN REMEDIES DERIVED FROM THE CAMEL.

A camel's[41] brains, dried and taken in vinegar, are a cure, they

[41] Pliny has omitted the milk of the camel, which, according to Tavernier, is an excellent cure for dropsy.

say, for epilepsy: the same, too, with the gall, taken with honey; which is a remedy also for quinzy. A camel's tail dried, it is said, is productive of diarrhœa, and ashes of burnt camel's dung, mixed with oil, make the hair curl. These ashes, applied topically, are very useful for dysentery, as also taken in drink, the proper dose being a pinch in three fingers at a time; they are curative also of epilepsy. Camel's urine it is said, is very useful to fullers, and is good for the cure of running sores. Barbarous nations, we are told, are in the habit of keeping it till it is five years old, and then taking it as a purgative, in doses of one semisextarius. The hairs of the tail, it is said, plaited and attached to the left arm, are a cure for quartan fevers.

CHAP. 27.—SEVENTY-NINE REMEDIES DERIVED FROM THE HYÆNA.

But of all animals, it is the hyæna that has been held in the highest admiration by the magicians, who have gone so far as to attribute to it certain magical virtues even, and the power of alluring[42] human beings and depriving them of their senses. Of its change of sex each year, and other monstrous peculiarities[43] in its nature, we have spoken already;[44] we will now proceed to describe the medicinal virtues that are ascribed to it.

The hyæna, it is said, is particularly terrible to panthers; so much so, indeed, that they will not attempt to make the slightest resistance to it, and will never attack a man who has any portion of a hyæna's skin about him. A thing truly marvellous to tell of, if the hides of these two animals are hung up facing one another, the hair will fall from off the panther's skin! When the hyæna flies before the hunter, it turns off on the right, and letting the man get before it, follows in his track; should it succeed in doing which, the man is sure to lose his senses and fall from his horse even. But if, on the other hand, it turns off to the left, it is a sign that the animal is losing strength, and that it will soon be taken. The easiest method, however, of taking it, they say, is for the hunter to tie his girdle with seven knots, and to make as many knots in the

[42] See B. viii. c. 44.

[43] One peculiarity not mentioned by Pliny, is, that its skin, like that of the sea-calf, was said to be proof against the effects of lightning.

[44] In B. viii. c. 44.

whip with which he guides his horse. In addition to all this, so full of quirks and subtleties are the vain conceits of the magicians, they recommend the hyæna to be captured while the moon is passing through the sign of Gemini, and every hair of it to be preserved, if possible. They say, too, that the skin of the head is highly efficacious, if attached to a person suffering from head-ache; that the gall, applied to the forehead, is curative of ophthalmia; and that if the gall is boiled down with three cyathi of Attic honey and one ounce of saffron, it will be a most effectual preservative against that disease, the same preparation being equally good for the dispersion of films on the eyes and cataract. If, again, this preparation is kept till it is old, it will be all the better for improving the sight, due care being taken to preserve it in a box of Cyprian copper: they assert also, that it is good for the cure of argema, eruptions and excrescences of the eyes, and marks upon those organs. For diseases[45] of the crystalline humours of the eyes, it is recommended to anoint them with the gravy of hyæna's liver roasted fresh, incorporated with clarified honey.

We learn also, from the same sources, that the teeth of the hyæna are useful for the cure of tooth-ache, the diseased tooth being either touched with them, or the animal's teeth being arranged in their regular order, and attached to the patient; that the shoulders of this animal are good for the cure of pains in the arms and shoulders; that the teeth, extracted from the left side of the jaw, and wrapped in the skin of a sheep or he-goat, are an effectual cure for pains in the stomach; that the lights of the animal, taken with the food, are good for cœliac affections; that the lights, reduced to ashes and applied with oil, are also soothing to the stomach; that the marrow of the back-bone, used with old oil and gall, is strengthening to the sinews; that the liver, tasted thrice just before the paroxysms, is good for quartan fevers; that the ashes of the vertebræ, applied in hyæna's skin with the tongue and right foot of a sea-calf and a bull's gall, the whole boiled up together, are soothing for gout; that for the same disease hyæna's gall is advantageously employed in combination with stone of Assos;[46] that for cold shiverings, spasms, sudden fits of starting, and palpitations of the

[45] "Glaucomata." Littré considers, on the authority of M. Sichel, that "Glaucoma" and "suffusio" are different names for the same disease—cataract.

[46] See B. xxxvi. c. 27.

heart, it is a good plan to eat some portion of a hyæna's heart cooked, care being taken to reduce the rest to ashes, and to apply it with the brains of the animal to the part affected; that this last composition, or the gall applied alone, acts as a depilatory, the hairs being first plucked out which are wanted not to grow again; that by this method superfluous hairs of the eyelids may be removed; that the flesh of the loins, eaten and applied with oil, is a cure for pains in the loins; and that sterility in females may be removed by giving them the eye of this animal to eat, in combination with liquorice and dill, conception within three days being warranted as the result.

Persons afflicted with night-mare and dread of spectres, will experience relief, they say, by attaching one of the large teeth of a hyæna to the body, with a linen thread. In fits of delirium too, it is recommended to fumigate the patient with the smoke of one of these teeth, and to attach one in front of his chest, with the fat of the kidneys, or else the liver or skin. They assert also that a pregnant woman will never miscarry, if she wears suspended from her neck, the white flesh from a hyæna's breast, with seven hairs and the genitals of a stag, the whole tied up in the skin of a gazelle. The genitals, they say, eaten with honey, act as a stimulant upon a person, according to the sex, and this even though it should be the case of a man who has manifested an aversion to all intercourse with females.

Nay, even more than all this, we are assured that if the genitals and a certain joint of the vertebræ are preserved in a house with the hide adhering to them, they will ensure peace and concord between all members of the family; hence it is that this part is known as the "joint of the spine,"[47] or "Atlantian[48] knot." This joint, which is the first, is reckoned among the remedies for epilepsy.

The fumes of the burnt fat of this animal will put serpents to flight, they say; and the jawbone, pounded with anise and taken with the food, is a cure for shivering fits. A fumigation made therewith has the effect of an emmenagogue; and such are the frivolous and absurd conceits of the professors of the magic art, that they boldly assert that if a man attaches to

[47] "Spinæ" seems a preferable reading to "ruinæ," adopted by Sillig.

[48] "Nodum Atlantion." From the Greek ἄτλας, "much enduring," Julius Pollux says, because it was fitted for supporting burdens. The "hinc"—"hence," of Pliny here appears to be a *non sequitur*.

his arm a tooth from the right side of the upper jaw, he will never miss any object he may happen to aim at with a dart. The palate, dried and warmed with Egyptian alum,[49] is curative of bad odours and ulcers of the mouth, care being taken to renew the application three times. Dogs, they say, will never bark at persons who have a hyæna's tongue in the shoe, beneath the sole of the foot. The left side of the brain, applied to the nostrils, is said to have a soothing effect upon all dangerous maladies either in men or beasts. They say, too, that the skin of the forehead is a preservative against all fascinations; that the flesh of the neck, whether eaten or dried and taken in drink, is good for pains in the loins; that the sinews of the back and shoulders, used as a fumigation, are good for pains in the sinews; that the bristles of the snout, applied to a woman's lips, have all the effect of a philtre; and that the liver, administered in drink, is curative of griping pains and urinary calculi.

The heart, it is said, taken with the food or drink, is remedial for all kinds of pains in the body; the milt for pains in the spleen; the caul, in combination with oil, for inflammatory ulcers; and the marrow for pains in the spine and weakness in the sinews. The strings of the kidneys, they say, if taken with wine and frankincense, will restore fruitfulness, in cases where it has been banished through the agency of noxious spells; the uterus, taken in drink with the rind of a sweet pomegranate, is highly beneficial for diseases of the uterus; and the fat of the loins, used as a fumigation, removes all impediments to delivery, and accelerates parturition. The marrow of the back, attached to the body as an amulet, is an effectual remedy for fantastic illusions,[50] and the genitals of the male animal, used as a fumigation, are good for the cure of spasms. For ophthalmia, ruptures, and inflammations, the feet, which are kept for the purpose, are touched; the left feet for affections on the right side of the body, and the right feet for affections on the left. The left foot, if laid upon the body of a woman in travail, will be productive, they say, of fatal effects; but the right foot, similarly employed, will facilitate delivery. The vesicle which has contained the gall, taken in wine or with the food, is

[49] We shall have occasion to make enquiry as to the identity of the "alumen" of Pliny on a future occasion.

[50] "Vanas species."

beneficial for the cardiac disease; and the bladder, taken in wine, is a good preservative against incontinence of urine. The urine, too, which is found in the bladder, taken with oil, sesame, and honey, is said to be useful for diseases of long standing.

The first rib and the eighth, used as a fumigation, are said to be useful for ruptures; the vertebræ for women in travail; and the blood, in combination with polenta,[51] for griping pains in the bowels. If the door-posts are touched with this blood, the various arts of the magicians will be rendered of no effect; they will neither be able to summon the gods into their presence nor to converse with them, whatever the method to which they have recourse, whether lamps or basin, water or globe,[52] or any other method.

The flesh of the hyæna, taken as food, is said to be efficacious for the bite of a mad dog, and the liver still more so. The flesh or bones of a human being which have been found in the belly of a slain hyæna, used as a fumigation, are said to be remedial for gout: but if among these remains the nails are found, it is looked upon as a presage of death to some one among those who have captured it. The excrements or bones which have been voided by the animal at the moment when killed, are looked upon as counter-charms to magic spells. The dung found in the intestines is dried and administered in drink for dysentery; and it is applied to all parts of the body with goose-grease, in the form of a liniment, in the case of persons who have received injury from some noxious medicament. By rubbing themselves with the grease, and lying upon the skin, of a hyæna, persons who have been bitten by dogs are cured.

On the other hand, the ashes of the left pastern-bone, they say, boiled with weasel's blood, and applied to a person's body, will ensure universal hatred; a similar effect being equally produced by the eye when boiled. But the most extraordinary thing of all is, their assertion that the extremity of the rectum of this animal is a preservative against all oppression on the part of chiefs and potentates, and an assurance of success in all petitions, judgments, and lawsuits, and this, if a person only carries it about him. The anus, according to them, has so powerful an effect as a philtre, that if it is worn on the left arm, a woman will be sure to follow the wearer the moment

[51] See B. xviii. c. 14.

[52] "Pila."

he looks at her. The hairs, too, of this part, reduced to ashes, and applied with oil to the body of a man who is living a life of disgraceful effeminacy, will render him not only modest, they assure us, but of scrupulous morals even.

CHAP. 28.—NINETEEN REMEDIES DERIVED FROM THE CROCODILE.

For fabulous stories connected with it the crocodile may challenge the next place; and, indeed for cunning, the one[53] which lives both upon land and in the water is fully its equal: for I would here remark, that there are two varieties of this animal. The teeth of the right jaw of the amphibious crocodile, attached to the right arm as an amulet, acts as an aphrodisiac, that is, if we choose to believe it. The eye-teeth of the animal, filled with frankincense—for they are hollow—are a cure for periodical fevers, care being taken to let the patient remain five days without seeing the person who has attached them to his body. A similar virtue is attributed to the small stones which are found in the belly of this animal, as being a check to the cold shiverings in fevers, when about to come on; and with the same object the Ægyptians are in the habit of anointing their sick with the fat of the crocodile.

The other kind of crocodile[54] resembles it, but is much inferior in size: it lives upon land only, and among the most odoriferous flowers; hence it is that its intestines are so greatly in request, being filled as they are with a mass of agreeable perfumes. This substance is called "crocodilea," and it is looked upon as extremely beneficial for diseases of the eyes, and for the treatment of films and cataract, being applied with leek-juice in the form of an ointment. Applied with oil of cyprus,[55] it removes blemishes growing upon the face; and, employed with water, it is a cure for all those diseases, the nature of which it is to spread upon the face, while at the same time it restores the natural tints of the skin. An application of it makes freckles disappear, as well as all kinds of spots and

[53] Identified by Ajasson with the *chamses*, or common crocodile of the Nile.

[54] See B. viii. c. 38. Identified by Ajasson with the *souchos* of Geoffroy Saint-Hilaire. It is equally amphibious with the other; and the account of its habits given by Pliny is probably founded on the fact that Upper Egypt, which it inhabits, is covered with a more aromatic vegetation than the other parts of that country.

[55] See B. xii. c. 51.

pimples; and it is taken for epilepsy, in doses of two oboli, in oxymel. Used in the form of a pessary it acts as an emmenagogue. The best kind of crocodilea, is that which is the whitest, friable, and the lightest in weight: when rubbed between the fingers it should ferment like leaven. The usual method is to wash it, as they do white lead. It is sometimes adulterated with amylum[56] or with Cimolian earth, but the most common method of sophistication is to catch the crocodiles and feed them upon nothing but rice. It is recommended as one of the most efficient remedies for cataract to anoint the eyes with crocodile's gall, incorporated with honey. We are assured also that it is highly beneficial for affections of the uterus to make fumigations with the intestines and rest of the body, or else to envelope the patient with wool impregnated with the smoke.

The ashes of the skin of either crocodile, applied with vinegar to such parts of the body as are about to undergo an incision, or indeed the very smell of the skin when burning, will render the patient insensible to the knife. The blood of either crocodile, applied to the eyes, effaces marks upon those organs and improves the sight. The body, with the exception of the head and feet, is eaten, boiled, for the cure of sciatica, and is found very useful for chronic coughs, in children more particularly: it is equally good, too, for the cure of lumbago. These animals have a certain fat also, which, applied to the hair, makes it fall off; persons anointed with this fat are effectually protected against crocodiles, and it is the practice to drop it into wounds inflicted by them. A crocodile's heart, attached to the body in the wool of a black sheep without a speck of any other colour, due care too being taken that the sheep was the first lamb yeaned by its dam, will effectually cure a quartan fever, it is said.

CHAP. 29.—FIFTEEN REMEDIES DERIVED FROM THE CHAMÆLEON.

To these animals we shall annex some others that are equally foreign, and very similar in their properties. To begin then with the chamæleon, which Democritus has considered worthy to be made the subject of an especial work, and each part of which has been consecrated to some particular purpose—This book, in fact, has afforded me no small amusement, revealing

[56] See B. xviii. c. 17.

as it does, and exposing the lies and frivolities of the Greeks.—In size, the chamæleon resembles the crocodile last mentioned, and only differs from it in having the back-bone arched at a more acute angle, and a larger tail. There is no animal, it is thought, more[57] timid than this, a fact to which it owes its repeated changes of colour.[58] It has a peculiar ascendancy over the hawk tribe; for, according to report, it has the power of attracting those birds, when flying above it, and then leaving them a voluntary prey for other animals. Democritus[59] asserts that if the head and neck of a chamæleon are burnt in a fire made with logs of oak, it will be productive of a storm attended with rain and thunder; a result equally produced by burning the liver upon the tiles of a house. As to the rest of the magical virtues which he ascribes to this animal, we shall forbear to mention them, although we look upon them as unfounded;[60] except, indeed, in some few instances where their very ridiculousness sufficiently refutes his assertions.

The right eye, he says, taken from the living animal and applied with goats' milk, removes diseases of the crystalline humours of the eyes; and the tongue, attached to the body as an amulet, is an effectual preservative against the perils of child-birth. He asserts also that the animal itself will facilitate parturition, if in the house at the moment; but if, on the other hand, it is brought from elsewhere, the consequences, he says, will be most dangerous. The tongue, he tells us, if taken from the animal alive, will ensure a favourable result to suits at law; and the heart, attached to the body with black wool of the first shearing, is a good preservative against the attacks of quartan fever.

He states also that the right fore-paw, attached to the left arm in the skin of the hyæna, is a most effectual preservative against robberies and alarms at night; that the pap on the right side is a preventive of fright and panics; that the left foot is sometimes burnt in a furnace with the plant which also has the name of "chamæleon,"[61] and is then made up, with some unguent, into lozenges; and that these lozenges, kept in

[57] It is a timid animal, but Pliny's authorities have exaggerated its timidity.

[58] This change of colour is in reality owing to change of locality.

[59] A. Gellius tells the same story, B x. c. 12.

[60] And therefore harmless.

[61] See B. xxii. c. 21.

a wooden vessel, have the effect, if we choose to believe him, of making their owner invisible to others; that the possession, also, of the right shoulder of this animal will ensure victory over all adversaries or enemies, provided always the party throws the sinews of the shoulder upon the ground and treads them under foot. As to the left shoulder of the chamæleon, I should be quite ashamed to say to what monstrous purposes Democritus devotes it; how that dreams may be produced by the agency thereof, and transferred to any person we may think proper; how that these dreams may be dispelled by the employment of the right foot; and how that lethargy, which has been produced by the right foot of this animal, may be removed by the agency of the left side.

So, too, head-ache, he tells us, may be cured by sprinkling wine upon the head, in which either flank of a chamæleon has been macerated. If the feet are rubbed with the ashes of the left thigh or foot, mixed with sow's milk, gout, he says, will be the result. It is pretty generally believed, however, that cataract and diseases of the crystalline humours of the eyes may be cured by anointing those organs with the gall for three consecutive days; that serpents may be put to flight by dropping some of it into the fire; that weasels may be attracted by water into which it has been thrown; and that, applied to the body, it acts as a depilatory. The liver, they say, applied with the lungs of a bramble-frog, is productive of a similar effect: in addition to which, we are told that the liver counteracts the effects of philtres; that persons are cured of melancholy by drinking from the warm skin of a chamæleon the juice of the plant known by that name; and that if the intestines of the animal and their contents—we should bear in mind that in reality the animal lives without food[62]—are mixed with apes' urine, and the doors of an enemy are besmeared with the mixture, he will, through its agency, become the object of universal hatred.

We are told, too, that by the agency of the tail, the course of rivers and torrents may be stopped, and serpents struck with torpor; that the tail, prepared with cedar and myrrh, and tied to a double branch of the date-palm, will divide waters that are smitten therewith, and so disclose every-

[62] See B. viii. c. 51. Flies and gnats are, in reality, its food.

thing that lies at the bottom—and I only wish[63] that Democritus himself had been touched up with this branch of palm, seeing that, as he tells us, it has the property of putting an end to immoderate garrulity. It is quite evident that this philosopher, a man who has shown himself so sagacious in other respects, and so useful to his fellow-men, has been led away, in this instance, by too earnest a desire to promote the welfare of mankind.

CHAP. 30.—FOUR REMEDIES DERIVED FROM THE SCINCUS.

Similar in appearance to the preceding animals is the scincus,[64] which by some writers has been called the land crocodile; it is, however, whiter in appearance, and the skin is not so thick. But the main difference between it and the crocodile is in the arrangement of the scales, which run from the tail towards the head. The largest of these animals is the Indian scincus, and next to it that of Arabia; they are brought here salted. The muzzle and fat of the scincus, taken in white wine, act as an aphrodisiac; when used with satyrion[65] and rocket-seed more particularly, in the proportion of one drachma of each, mixed with two drachmæ of pepper; the whole being made up into lozenges of one drachma each, and so taken in drink. The flesh from the flanks, taken internally in a similar manner, in doses of two oboli, with myrrh and pepper, is generally thought to be productive of a similar effect, and to be even more efficacious for the purpose. According to Apelles, the flesh of the scincus is good for wounds inflicted by poisoned arrows, whether taken before or after the wound is inflicted: it is used as an ingredient, also, in the most celebrated antidotes. Sextius tells us, that, taken in doses of more than one drachma, in one semisextarius of wine, the flesh is productive of deadly results: he adds, too, that a broth prepared from it, taken with honey, acts as an antaphrodisiac.

CHAP. 31.—SEVEN REMEDIES DERIVED FROM THE HIPPOPOTAMUS.

Between the crocodile, too, and the hippopotamus there is a certain affinity, frequenting as they do the same river, and being both of them of an amphibious nature. The hippopo-

[63] One of the few pieces of wit in which Pliny is found to indulge.
[64] See B. viii. c. 38. Probably the Lacerta ouaran of Cuvier.
[65] See B. xxvi. c. 62.

tamus was the first inventor of the practice of letting blood, a fact to which we have[66] made allusion on a previous occasion: it is found, too, in the greatest numbers in the parts above the præfecture of Saïs.

The hide, reduced to ashes and applied with water, is curative of inflamed tumours, and the fat, as well as the dung, used as a fumigation, is employed for the cure of cold agues. With the teeth of the left side of the jaw, the gums are scarified for the cure of tooth-ache. The skin of the left side of the forehead, attached to the groin, acts as an antaphrodisiac; and an application of the ashes of the same part will cause the hair to grow when lost through alopecy. The testes are taken in water, in doses of one drachma, for the cure of injuries inflicted by serpents. The blood is made use of by painters.

CHAP. 32.—FIVE REMEDIES DERIVED FROM THE LYNX.

To foreign countries, also, belongs the lynx, which of all quadrupeds is possessed of the most piercing sight. It is said that in the Isle of Carpathus a most powerful medicament is obtained by reducing to ashes the nails of the lynx, together with the hide; that these ashes, taken in drink, have the effect of checking abominable desires in men; and that, if they are sprinkled upon women, all libidinous thoughts will be restrained. They are good too for the removal of itching sensations in any part of the body. The urine of the lynx is a remedy for strangury; for which reason the animal, it is said, is in the habit of rooting up the ground and covering it the moment it is voided.[67] It is mentioned, too, that this urine is an effectual remedy for pains in the throat. Thus much with reference to foreign animals.

CHAP. 33. (9.)—REMEDIES FURNISHED IN COMMON BY ANIMALS OF THE SAME CLASS, WHETHER WILD OR TAME. FIFTY-FOUR MEDICINAL USES OF MILK, WITH OBSERVATIONS THEREON.

We will now return to our own part of the world, speaking, first of all, of certain remedies common to animals in general, but excellent in their nature; such as the use of milk, for example. The most beneficial milk to every creature is the mother's[68] milk. It is highly dangerous for nursing women to

[66] In B. viii. c. 40.

[67] See B. viii. c. 57.

[68] Except, of course, when the mother is in a state of disease.

conceive: children that are suckled by them are known among us as "colostrati,"[69] their milk being thick, like cheese in appearance—the name "colostra,"[70] it should be remembered, is given to the first milk secreted after delivery, which assumes a spongy, coagulated form. The most nutritive milk, in all cases, is woman's milk, and next to that goats' milk, to which is owing, probably, the fabulous story that Jupiter was suckled by a goat.[71] The sweetest, next to woman's milk, is camels' milk; but the most efficacious, medicinally speaking, is asses' milk. It is in animals of the largest size and individuals of the greatest bulk, that the milk is secreted with the greatest facility. Goats' milk agrees the best with the stomach, that animal browsing more than grazing. Cows' milk is considered more medicinal, while ewes' milk is sweeter and more nutritive, but not so well adapted to the stomach, it being more oleaginous than any other.

Every kind of milk is more aqueous in spring than in summer, and the same in all cases where the animal has grazed upon a new pasture. The best milk of all is that which adheres to the finger nail, when placed there, and does not run from off it. Milk is most harmless when boiled, more particularly if sea pebbles[72] have been boiled with it. Cows' milk is the most relaxing, and all kinds of milk are less apt to inflate when boiled. Milk is used for all kinds of internal ulcerations, those of the kidneys, bladder, intestines, throat, and lungs in particular; and externally, it is employed for itching sensations upon the skin, and for purulent eruptions, it being taken fasting for the purpose. We have already[73] stated, when speaking of the plants, how that in Arcadia cows' milk is administered for phthisis, consumption, and cachexy. Instances are cited, also, of persons who have been cured of gout in the hands and feet, by drinking asses' milk.

To these various kinds of milk, medical men have added another, to which they have given the name of "schiston;"[74]

[69] See B. xi. c. 96. Dalechamps remarks that Pliny is in error here: this name being properly given to infants which have been put to the breast too soon after child-birth. And so it would appear from the context.

[70] The "biestings."

[71] Amalthæa.

[72] Dioscorides says "river pebbles."

[73] In B. xxv. c. 53.

[74] From the Greek σχιστὸν, "divided" milk, or "curds."

the following being the usual method of preparing it. Goats' milk, which is used in preference for the purpose, is boiled in a new earthen vessel, and stirred with branches of a fig-tree newly gathered, as many cyathi of honied wine being added to it as there are semisextarii of milk. When the mixture boils, care is taken to prevent it running over, by plunging into it a silver cyathus measure filled with cold water, none of the water being allowed to escape. When taken off the fire, the constituent parts of it divide as it cools, and the whey is thus separated from the milk. Some persons, again, take this whey, which is now very strongly impregnated with wine, and, after boiling it down to one third, leave it to cool in the open air. The best way of taking it, is in doses of one semisextarius, at stated intervals, during five consecutive days; after taking it, riding exercise should be used by the patient. This whey is administered in cases of epilepsy, melancholy, paralysis, leprosy, elephantiasis, and diseases of the joints.

Milk is employed as an injection where excoriations have been caused by the use of strong purgatives; in cases also where dysentery is productive of chafing, it is similarly employed, boiled with sea pebbles or a ptisan of barley. Where, however, the intestines are excoriated, cows' milk or ewes' milk is the best. New milk is used as an injection for dysentery; and in an unboiled state, it is employed for affections of the colon and uterus, and for injuries inflicted by serpents. It is also taken internally as an antidote to the venom of cantharides, the pine-caterpillar, the buprestis, and the salamander. Cows' milk is particularly recommended for persons who have taken colchicum, hemlock, dorycnium,[75] or the flesh of the sea-hare; and asses' milk, in cases where gypsum, white-lead, sulphur,[76] or quick-silver, have been taken internally. This last is good too for constipation attendant upon fever, and is remarkably useful as a gargle for ulcerations of the throat. It is taken, also, internally, by patients suffering from atrophy, for the purpose of recruiting their exhausted strength; as also in cases of fever unattended with head-ache. The ancients held it as one of their grand secrets, to administer to children, before taking food, a semisextarius of asses' milk, or for want of that, goats' milk; a similar dose, too, was given to children troubled

[75] See B. xxi. c. 105.

[76] He perhaps means a sulphate, and not sulphur, which is harmless.

with chafing of the rectum at stool. It is considered a sovereign remedy for hardness of breathing, to take cows' milk whey, mixed with nasturtium. In cases of ophthalmia, too, the eyes are fomented with a mixture of one semisextarius of milk and four drachmæ of pounded sesame.

Goats' milk is a cure for diseases of the spleen; but in such case the goats must fast a couple of days, and be fed on ivy-leaves the third; the patient, too, must drink the milk for three consecutive days, without taking any other nutriment. Milk, under other circumstances, is detrimental to persons suffering from head-ache, liver complaints, diseases of the spleen, and affections of the sinews; it is bad for fevers, also, vertigo—except, indeed, where it is required as a purgative—oppression of the head, coughs, and ophthalmia. Sows' milk is extremely useful in cases of tenesmus, dysentery, and phthisis; authors have been found too, to assert that it is very wholesome for females.

CHAP. 34.—TWELVE REMEDIES DERIVED FROM CHEESE.

We have already[77] spoken of the different kinds of cheese when treating of the mamillæ and other parts of animals. Sextius attributes the same properties to mares' milk cheese that he does to cheese made of cows' milk: to the former he gives the names of "hippace." Cheese is best for the stomach when not salted, or, in other words, when new cheese is used. Old [salted] cheese has a binding effect upon the bowels, and reduces the flesh, but is more wholesome to the stomach [than new salted cheese]. Indeed, we may pronounce of aliments in general, that salt meats reduce the system, while fresh food has a tendency to make flesh. Fresh cheese, applied with honey, effaces the marks of bruises. It acts, also, emolliently upon the bowels; and, taken in the form of tablets, boiled in astringent wine and then toasted with honey on a platter, it modifies and alleviates griping pains in the bowels.

The cheese known as "saprum,"[78] is beaten up, in wine, with salt and dried sorb apples, and taken in drink, for the cure of cœliac affections. Goats' milk cheese, pounded and applied to the part affected, is a cure for carbuncle of the generative organs; sour cheese, also, with oxymel, is productive of a similar effect. In the bath it is used as a friction, alternately with oil, for the removal of spots.

[77] In B. xi. c. 97. [78] From the Greek σαπρὸν, "rotten" cheese.
[79] Like our cream cheese, or new milk cheese, probably.

CHAP. 35.—TWENTY-FIVE REMEDIES DERIVED FROM BUTTER.

From milk, too, butter is produced; held as the most delicate of food among barbarous[80] nations, and one which distinguishes[81] the wealthy from the multitude at large. It is mostly made from cows' milk, and hence its name;[82] but the richest butter is that made from ewes' milk. There is a butter made also from goats' milk; but previously to making it, the milk should first be warmed, in winter. In summer it is extracted from the milk by merely shaking it to and fro in a tall vessel, with a small orifice at the mouth to admit the air, but otherwise closely stopped, a little water[83] being added to make it curdle the sooner. The milk that curdles the most, floats upon the surface; this they remove, and, adding salt to it, give it the name of "oxygala."[84] They then take the remaining part and boil it down in pots, and that portion of it which floats on the surface is butter, a substance of an oily nature. The more[85] rank it is in smell, the more highly it is esteemed. When old, it forms an ingredient in numerous compositions. It is of an astringent, emollient, repletive, and purgative nature.

[80] The people of Germany and Scythia, for instance.

[81] In this passage also it is generally supposed that he refers to the nomadic life of barbarous nations, in which multitudes of sheep and cattle constituted the chief wealth. It is, however, not improbable that he means to say that among the Romans it was only the wealthy who could afford to use it.

[82] Βούτυρον, "cow cheese."

[83] Qy. whether for "aquæ," "water," we should not read "acidi" here, "sour milk," as at the beginning of the next Chapter? Beckmann suggests "aceti," "vinegar."—*Hist. Inv.* I. 505, *Bohn's Ed.*

[84] Beckmann says on this passage, "What Pliny says respecting *oxygala* is attended with difficulties: and I am fully persuaded that his words are corrupted, though I find no variations marked in MSS. by which this conjecture can be supported."—*Hist. Inv.* I. 505. He suggests another arrangement of the whole passage, but without improving it, for the difficulty would appear to be totally imaginary; as it is quite clear that by "oxygala," or "sour milk," Pliny means the thickest part of the curd, which is first removed and then salted, forming probably a sort of cream cheese. Though his meaning is clear, he may very possibly give an erroneous description of the process.

[85] The remark of Holland on this passage is curious—"Some would amend this place, and for 'magis,' 'more,' put 'minus,' 'less,' in a contrary sense; but I suppose he writeth in regard of barbarous people, who make more account of such ranke butyr; like as the uncivile Irish in these daies."

CHAP. 36.—OXYGALA: ONE REMEDY.

Oxygala, too, is prepared another way, sour milk being added to the fresh milk which is wanted to curdle. This preparation is extremely wholesome to the stomach: of its properties we shall have occasion[86] to speak in another place.

CHAP. 37.—THE VARIOUS USES OF FAT AND OBSERVATIONS UPON IT, FIFTY-TWO IN NUMBER.

Among the remedies common to living creatures, fat is the substance held in the next highest esteem, that of swine in particular, which was employed by the ancients for certain religious purposes even: at all events, it is still the usage for the newly-wedded bride, when entering her husband's house, to touch the door-posts with it. There are two methods of keeping hogs' lard, either salted or fresh; indeed, the older it is, the better. The Greek writers have now given it the name of "axungia,"[87] or axle-grease, in their works. Nor, in fact, is it any secret, why swine's fat should be possessed of such marked properties, seeing that the animal feeds to such a great extent upon the roots of plants—owing too, to which, its dung is applied to such a vast number of purposes. It will be as well, therefore, to premise, that I shall here speak only of the hog that feeds in the open field, and no other; of which kind it is the female that is much the most useful—if she has never farrowed, more particularly. But it is the fat of the wild boar that is held in by far the highest esteem of all.

The distinguishing properties, then, of swine's-grease, are emollient, calorific, resolvent, and detergent. Some physicians recommend it as an ointment for the gout, mixed with goose-grease, bull-suet, and wool-grease: in cases, however, where the pain is persistent, it should be used in combination with wax, myrtle, resin, and pitch. Hogs' lard is used fresh for the cure of burns, and of blains, too, caused by snow: with ashes of burnt barley and nutgalls, in equal proportions, it is employed for the cure of chilblains. It is good also for excoriations of the limbs, and for dispelling weariness and lassitude arising from long journeys. For the cure of chronic cough, new lard is boiled down, in the proportion of three ounces to three

[86] He has forgotten to do so, however.
[87] From the Latin "axis," an "axle," and "ungo," "to anoint."

cyathi of wine, some honey being added to the mixture. Old lard too, if it has been kept without salt, made up into pills and taken internally, is a cure for phthisis: but it is a general rule not to use it salted in any cases except where detergents are required, or where there are no symptoms of ulceration. For the cure of phthisis, some persons boil down three ounces of hogs' lard and honied wine, in three cyathi of ordinary wine; and after swathing the sides, chest, and shoulders of the patient with compresses steeped in the preparation, administer to him, every four days, some tar with an egg: indeed, so potent is this composition, that if it is only attached to the knees even, the flavour of it will ascend to the mouth, and the patient will appear to spit it out,[88] as it were.

The grease of a sow that has never farrowed, is the most useful of all cosmetics for the skin of females; but in all cases, hogs' lard is good for the cure of itch-scab, mixed with pitch and beef-suet in the proportion of one-third, the whole being made lukewarm for the purpose. Fresh hogs' lard, applied as a pessary, imparts nutriment to the infant in the womb, and prevents abortion. Mixed with white lead or litharge, it restores scars to their natural colour; and, in combination with sulphur, it rectifies malformed nails. It prevents the hair also from falling off; and, applied with a quarter of a nutgall, it heals ulcers upon the head in females. When well smoked, it strengthens the eyelashes. Lard is recommended also for phthisis, boiled down with old wine, in the proportion of one ounce to a semisextarius, till only three ounces are left; some persons add a little honey to the composition. Mixed with lime, it is used as a liniment for inflamed tumours, boils, and indurations of the mamillæ: it is curative also of ruptures, convulsions, cramps, and sprains. Used with white hellebore, it is good for corns, chaps, and callosities; and, with pounded earthenware[89] which has held salted provisions, for imposthumes of the parotid glands and scrofulous sores. Employed as a friction in the bath, it removes itching sensations and pimples: but for the treatment of gout there is another method of preparing it, by mixing it with old oil, and adding pounded sarcophagus[90] stone and cinquefoil bruised in wine, or else with lime

[88] Hence it was a notion in the sixteenth century, that pitch and hogs' lard is a cure for syphilis, by promoting salivation.

[89] "Farina salsamentariæ testæ."

[90] See B. xxxvi. c. 27.

or ashes. A peculiar kind of plaster is also made of it for the cure of inflammatory ulcers, seventy-five denarii of hogs' lard being mixed with one hundred of litharge.

It is reckoned a very good plan also to anoint ulcers with boars' grease, and, if they are of a serpiginous nature, to add resin to the liniment. The ancients used to employ hogs' lard in particular for greasing the axles of their vehicles, that the wheels might revolve the more easily, and to this, in fact, it owes its name of "axungia." When hogs' lard has been used for this purpose, incorporated as it is with the rust of the iron upon the wheels, it is remarkably useful as an application for diseases of the rectum and of the generative organs. The ancient physicians, too, set a high value upon the medicinal properties of hogs' lard in an unmixed state: separating it from the kidneys, and carefully removing the veins, they used to wash and rub it well in rain water, after which they boiled it several times in a new earthen vessel, and then put it by for keeping. It is generally agreed that it is more emollient, calorific, and resolvent, when salted; and that it is still more useful when it has been rinsed in wine.

Massurius informs us, that the ancients set the highest value of all upon the fat of the wolf: and that it was for this reason that the newly-wedded bride used to anoint the door-posts of her husband's house with it, in order that no noxious spells might find admittance.

CHAP. 38.—SUET.

Corresponding with the grease of the swine, is the suet[91] that is found in the ruminating animals, a substance employed in other ways, but no less efficacious in its properties. The proper mode of preparing it, in all cases, is to take out the veins and to rinse it in sea or salt-water, after which it is beaten up in a mortar, with a sprinkling of sea-water in it. This done, it is boiled in several waters, until, in fact, it has lost all smell, and is then bleached by continual exposure to the sun; that of the most esteemed quality being the fat which grows about the kidneys. In case stale suet is required for any medicinal purpose, it is recommended to melt it first, and then to wash it in cold water several times; after which, it must again be melted with a sprinkling of the most aromatic wine that can be pro-

[91] "Sebum"—Suet or tallow.

cured, it being then boiled again and again, until the rank smell has totally disappeared.

Many persons recommend that the fat of bulls, lions, panthers, and camels, in particular, should be thus prepared. As to the various uses to which these substances are applied, we shall mention them on the appropriate occasions.

CHAP. 39.—MARROW.

Common too, to all these animals, is marrow; a substance which in all cases is possessed of certain emollient, expletive, desiccative, and calorific properties. The most highly esteemed of all is deer's marrow, the next best being that of the calf, and then that of the goat, both male and female. These substances are prepared before autumn, by washing them in a fresh state, and drying them in the shade; after which they are passed through a sieve, and then strained through linen, and put by in earthen pots for keeping, in a cool spot.

CHAP. 40.—GALL.

But among the substances which are furnished in common by the various animals, it is the gall, we may say, that is the most efficacious of all. The properties of this substance are of a calorific, pungent, resolvent, extractive, and dispersive nature. The gall of the smaller animals is looked upon as the most penetrating; for which reason it is that it is generally considered the most efficacious for the composition of eye-salves. Bull's gall is possessed of a remarkable degree of potency, having the effect of imparting a golden tint to the surface of copper even and to vessels made of other metals. Gall in every case is prepared in the following manner: it is taken fresh, and the orifice of the vesicle in which it is contained being tied fast with a strong linen thread, it is left to steep for half an hour in boiling water; after which it is dried in the shade, and then put away for keeping, in honey.

That of the horse is condemned, being reckoned among the poisons only. Hence it is that the Flamen[92] of the Sacrifices is not allowed to touch a horse, notwithstanding that it is the

[92] Or Flamen Dialis. Festus gives another reason: lest the Flamen should travel to a distance, and so neglect his duties.

custom to immolate one[93] of these animals at the public sacrifices at Rome.

CHAP. 41.—BLOOD.

The blood, also, of the horse is possessed of certain corrosive properties; and so, too, is mare's blood—except, indeed, where the animal has not been covered—it having the effect of cauterizing the margins of ulcers, and so enlarging them. Bull's blood too, taken fresh, is reckoned[94] among the poisons; except, indeed, at Ægira,[95] at which place the priestess of the Earth, when about to foretell coming events, takes a draught of bull's blood before she descends into the cavern: so powerful, in fact, is the agency of that sympathy so generally spoken of, that it may occasionally originate, we find, in feelings of religious awe,[96] or in the peculiar nature of the locality.

Drusus,[97] the tribune of the people, drank goats' blood, it is said; it being his object by his pallid looks to suggest that his enemy, Q. Cæpio, had given him poison, and so expose him to public hatred. So remarkably powerful is the blood of the he-goat, that there is nothing better in existence for sharpening iron implements, the rust produced by this blood giving them a better edge even than a file. Considering, however, that the blood of all animals cannot be reckoned as a remedy in common, will it not be advisable, in preference, to speak of the effects that are produced by that of each kind?

CHAP. 42.—PECULIAR REMEDIES DERIVED FROM VARIOUS ANIMALS, AND CLASSIFIED ACCORDING TO THE MALADIES. REMEDIES AGAINST THE POISON OF SERPENTS, DERIVED FROM THE STAG, THE FAWN, THE OPHION, THE SHE-GOAT, THE KID, AND THE ASS.

We will therefore classify the various remedies, according to the maladies for which they are respectively used; and, first of all, those to which man has recourse for injuries inflicted by

[93] The "Equus October," sacrificed to Mars on the Campus Martius in October. This sacrifice was attended with some very ridiculous ceremonies.

[94] This, as already observed, was probably a fallacy.

[95] See B. iv. c. 6.

[96] His meaning is, that the excitement produced by religious feeling neutralizes that antipathy which, under ordinary circumstances, is manifested towards the system by bull's blood.

[97] See B. xxxiii. c. 6.

serpents. That deer are destructive to those reptiles[98] no one is ignorant; as also of the fact that they drag them from their holes when they find them, and so devour them. And it is not only while alive and breathing that deer are thus fatal to serpents, but even when dead and separated limb from limb. The fumes of their horns, while burning, will drive away serpents, as already[99] stated; but the bones, it is said, of the upper part of a stag's throat, if burnt upon a fire, will bring those reptiles together. Persons may sleep upon a deer's skin in perfect safety, and without any apprehension of attacks by serpents; its rennet too, taken with vinegar, is an effectual antidote to the stings of those reptiles; indeed, if it has been only touched by a person, he will be for that day effectually protected from them. The testes, dried, or the genitals of the male animal, are considered to be very wholesome, taken in wine, and so are the umbles, generally known as the "centipellio."[1] Persons having about them a deer's tooth, or who have taken the precaution of rubbing the body with a deer or fawn's marrow, will be sure to repel the attacks of all serpents.

But the most effectual remedy of all is thought to be the rennet of a fawn that has been cut from the uterus of the dam, as already[2] mentioned in another place. Deer's blood, burnt upon a fire of lentisk wood, with dracontium,[3] cunilago,[4] and alkanet, will attract serpents, they say; while, on the other hand, if the blood is removed and pyrethrum[5] substituted for it, they will take to flight.

I find an animal mentioned by Greek writers, smaller than the stag, but resembling it in the hair, and to which they give the name of "ophion."[6] Sardinia, they say, is the only country that produces it; I am of opinion, however, that it is now extinct, and for that reason I shall not enlarge upon its medicinal properties.

(10.) As a preservative against the attacks of serpents, the brains and blood of the wild boar are held in high esteem: the liver also, dried and taken in wine with rue; and the fat,

[98] See B. viii. c. 50.
[99] In B. viii. c. 50.
[1] Or "hundred skins." Called the *mirefeuillet* in French.
[2] In B. viii. c. 50.
[3] See B. xxiv. c. 91.
[4] See B. xx. c. 63.
[5] The Anthemis pyrethrum of Linnæus, Spanish camomile or pellitory.
[6] Possibly the Musmon of B. viii. c. 49. See also B. xxx. c. 52.

used with honey and resin. Similar properties are attributed to the liver of the domesticated boar and the outer filaments, and those only, of the gall, these last being taken in doses of four denarii; the brains also, taken in wine, are equally effectual. The fumes of the burning horns or hair of a she-goat will repel serpents, they say: the ashes, too, of the horns, used either internally or externally, are thought to be an antidote to their poison. A similar effect is attributed to goats' milk, taken with Taminian[7] grapes; to the urine of those animals, taken with squill vinegar; to goats' milk cheese, applied with origanum;[8] and to goat suet, used with wax.

In addition to all this, as will be seen hereafter, there are a thousand other remedial properties attributed to this animal; a fact which surprises me all the more, seeing that the goat, it is said, is never free from fever.[9] The wild animals of the same species, which are very numerous, as already[10] stated, have a still greater efficacy attributed to them; but the he-goat has certain properties peculiar to itself, and Democritus attributes properties still more powerful to the animal when it has been the only one yeaned. It is recommended also to apply she-goat's dung, boiled[11] in vinegar, to injuries inflicted by serpents, as also the ashes of fresh dung mixed with wine. As a general rule, persons who find that they are recovering but slowly from injuries inflicted by a serpent, will find their health more speedily re-established by frequenting the stalls where goats are kept. Those, however, whose object is a more assured remedy, attach immediately to the wound the paunch of a she-goat killed for the purpose, dung and all. Others, again, use the flesh of a kid just killed, and fumigate it with the singed hair, the smell of which has the effect of repelling serpents.

For stings of serpents, as also for injuries inflicted by the scorpion and shrew-mouse, some employ the skin of a goat newly killed, as also the flesh and dung of a horse that has been out at pasture, or a hare's rennet in vinegar. They say, too, that if a person has the body well rubbed with a hare's rennet, he will never receive injury from venomous animals. When a person has been stung by a scorpion, she-goat's dung,

[7] See B. xxiii. cc. 13, 14.
[8] See B. xx. c. 67.
[9] See B. viii. c. 76.
[10] In B. viii. c. 76.
[11] A remedy of which H. Cloquet highly approves, on chemical grounds.

boiled with vinegar, is considered a most efficient remedy: in cases too, where a buprestis has been swallowed, bacon and the broth in which it has been boiled, are highly efficacious. Nay, what is even more than this, if a person applies his mouth to an ass's ear, and says that he has been stung by a scorpion, the whole of the poison, they say, will immediately pass away from him and be transferred to the animal. All venomous creatures, it is said, are put to flight by a fumigation made by burning an ass's lights. It is considered an excellent plan too, to fumigate persons, when stung by a scorpion, with the smoke of burnt calves' dung.

CHAP. 43.—REMEDIES FOR THE BITE OF THE MAD DOG. REMEDIES DERIVED FROM THE CALF, THE HE-GOAT, AND VARIOUS OTHER ANIMALS.

When a person has been bitten by a mad dog, it is the practice to make an incision round the wound to the quick, and then to apply raw veal to it, and to make the patient take either veal broth or hogs' lard, mixed with lime internally. Some persons recommend a he-goat's liver, and maintain that if it is applied to the wound the patient will never be attacked with hydrophobia. She-goat's dung, too, is highly spoken of, applied with wine, as also the dung of the badger, cuckoo, and swallow, boiled and taken in drink.

For bites inflicted by other animals, dried goats' milk cheese is applied with origanum and taken with the drink; and for injuries caused by the human[12] teeth, boiled beef is applied; veal, however, is still more efficacious for the purpose, provided it is not removed before the end of four days.

CHAP. 44.—REMEDIES TO BE ADOPTED AGAINST ENCHANTMENTS.

The dried muzzle of a wolf, they say, is an effectual preservative against the malpractices of magic; and it is for this reason that it is so commonly to be seen fastened to the doors of farm-houses. A similar degree of efficacy, it is thought, belongs to the skin of the neck, when taken whole from the animal. Indeed, so powerful is the influence of this animal, in addition to what we have already[13] stated, that if a horse

[12] Cloquet says that the application would be useless.
[13] In B. viii. c. 34.

only treads in its track, it will be struck with torpor[14] in consequence.

CHAP. 45.—REMEDIES FOR POISONS.

In case where persons have swallowed quicksilver,[15] bacon is the proper remedy to be employed. Poisons are neutralized by taking asses' milk; henbane more particularly, mistletoe, hemlock, the flesh of the sea-hare, opocarpathon,[16] pharicon,[17] and dorycnium:[18] the same, too, where coagulated milk[19] has been productive of bad effects, for the biestings,[20] or first curdled milk, should be reckoned as nothing short of a poison.[21] We shall have to mention many other uses to which asses' milk is applied; but it should be remembered that in all cases it must be used fresh, or, if not, as new as possible, and warmed, for there is nothing that more speedily loses its virtue. The bones, too, of the ass are pounded and boiled, as an antidote to the poison of the sea-hare. The wild ass[22] is possessed of similar properties in every respect, but in a much higher degree.

Of the wild horse[23] the Greek writers have made no mention, it not being a native of their country; we have every reason to believe, however, that it has the same properties as the animal in a tame state, but much more fully developed. Mares' milk effectually neutralizes the venom of the sea-hare and all narcotic poisons. Nor had the Greeks any knowledge from experience of the urus[24] and the bison,[24] although in India the forests are filled with herds of wild oxen: it is only reasonable,

[14] Cloquet and Ajasson admit the truth of this statement: the latter suggests that it may be owing to electricity.

[15] It is no longer reckoned among the poisons.

[16] Juice of carpathum, a substance which does not appear to have been identified; but supposed by Bruce to have been a gum called *sassa*, with which aloes are adulterated in Abyssinia, a thing that Galen tells us was done with the carpathum of the ancients. The sea-hare is the Aplysia depilans of Gmelin. It is not poisonous. See B. ix. c. 72, and B. xxxii. c. 3.

[17] A composite poison, probably, the ingredients of which are now unknown.

[18] See Chap. 21 of this Book.

[19] See B. xx. c. 53.

[20] See B. xi. c. 96.

[21] On the contrary, cows' biestings are highly thought of in some parts of England; and a very delicate dish is made of them, baked.

[22] "Onager."

[23] See B. viii. c. 16, and B. xvi. c. 9.

[24] See B. viii. c. 15.

however, to conclude that all their medicinal properties must be much more highly developed than in the animal as found among us. It is asserted also, that cows' milk is a general counter-poison, in the cases above-mentioned, more particularly, as also where the poison of ephemeron[25] has settled internally, or cantharides have been administered; it acting upon the poison by vomit. Broth, too, made from goats' flesh, neutralizes the effects of cantharides, in a similar manner, it is said. To counteract the corrosive poisons which destroy by ulceration, veal or beef-suet is resorted to; and in cases where a leech has been swallowed, butter is the usual remedy, with vinegar heated with a red-hot iron. Indeed, butter employed by itself is a good remedy for poisons, for where oil is not to be procured, it is an excellent substitute for it. Used with honey, butter heals injuries inflicted by millepedes. The broth of boiled tripe, it is thought, is an effectual repellent of the above-mentioned poisons, aconite and hemlock more particularly; veal-suet also has a similar repute.

Fresh goats' milk cheese is given to persons who have taken mistletoe, and goats' milk itself is a remedy for cantharides. Taken with Taminian[26] grapes, goats' milk is an antidote to the effects of ephemeron. Goats' blood, boiled down with the marrow, is used as a remedy for the narcotic[27] poisons, and kids' blood for the other poisons. Kid's rennet is administered where persons have taken mistletoe, the juice of the white chamæleon,[28] or bull's blood; for which last, hare's rennet in vinegar is also used by way of antidote. For injuries inflicted by the pastinaca,[29] and the stings or bites of all kinds of marine animals, hare's rennet, kid's rennet, or lamb's rennet is taken, in doses of one drachma, in wine. Hare's rennet, too, generally forms an ingredient in the antidotes for poisons.

The moth that is seen fluttering about the flame of a lamp is generally reckoned in the number of the noxious substances: its bad effects are neutralized by the agency of goat's liver. Goat's gall, too, is looked upon as an antidote to venomous

[25] See B. xxv. c. 107, and B. xxvi. c. 75.

[26] See B. xxiii. cc. 13, 14.

[27] "Toxica"—properly, those poisons in which the barbarous nations dipped their arrows.

[28] See B. xxii. c. 21.

[29] Or, sting-ray.

preparations from the field weazel.[30] But we will now return to the other remedies, classified according to the various diseases.

CHAP. 46. (11.)—REMEDIES FOR DISEASES OF THE HEAD, AND FOR ALOPECY.

Bears' grease,[31] mixed with ladanum[32] and the plant adiantum,[33] prevents the hair from falling off; it is a cure also for alopecy and defects in the eyebrows, mixed with the fungus from the wick of a lamp, and the soot that is found in the nozzle. Used with wine, it is good for the cure of porrigo, a malady which is also treated with the ashes of deer's horns in wine: this last substance also prevents the growth of vermin in the hair. For porrigo some persons employ goat's gall, in combination with Cimolian chalk and vinegar, leaving the prepration to dry for a time on the head. Sow's gall, too, mixed with bull's urine, is employed for a similar purpose; and when old, it is an effectual cure, with the addition of sulphur, for furfuraceous eruptions. The ashes, it is thought, of an ass's genitals, will make the hair grow more thickly, and prevent it from turning grey; the proper method of applying it being to shave the head and to pound the ashes in a leaden mortar with oil. Similar effects are attributed to the genitals of an ass's foal, reduced to ashes and mixed with urine; some nard being added to render the mixture less offensive. In cases of alopecy the part affected is rubbed with bull's gall, warmed with Egyptian alum. Running ulcers of the head are successfully treated with bull's urine, or stale human urine, in combination with cyclaminos[34] and sulphur: but the most effectual remedy is calf's gall, a substance which, heated with vinegar, has also the effect of exterminating lice. Veal suet, pounded with salt and applied to ulcers of the head, is a very useful remedy: the fat, too, of the fox is highly spoken of, but the greatest value is set upon cats' dung, applied in a similar manner with mustard.

Powdered goats' horns, or the horns reduced to ashes, those of the he-goat in particular, with the addition of nitre, tamarisk-seed, butter, and oil, are remarkably effectual for preventing the hair from coming off, the head being first shaved for the purpose. So too, the ashes of burnt goats' flesh, applied

[30] See B. xxix. c. 16.

[31] This substance still maintains its reputation, as preservative of the hair.

[32] See B. xii. c. 37, and B. xxvi. c. 30.

[33] See B. xxii. c. 30.

[34] See B. xxv. c. 67.

to the eye-brows with oil, impart to them a black tint. By using goats' milk, they say, lice may be exterminated; and the dung of those animals, with honey, is thought to be a cure for alopecy: the ashes, too, of the hoofs, mixed with pitch, prevent the hair from coming off.

The ashes of a burnt hare, mixed with oil of myrtle, alleviate head-ache, the patient drinking some water that has been left in the trough after an ox or ass has been drinking there. The male organs of a fox, worn as an amulet, are productive, if we choose to believe it, of a similar effect: the same, too, with the ashes of a burnt deer's horn, applied with vinegar, rose oil, or oil of iris.

CHAP. 47.—REMEDIES FOR AFFECTIONS OF THE EYES.

For defluxions[35] of the eyes, beef suet, boiled with oil, is applied to the parts affected; and for eruptions of those organs, ashes of burnt deer's horns are similarly employed, the tips of the horns being considered the most effectual for the purpose. For the cure of cataract, it is reckoned a good plan to apply a wolf's excrements: the same substance, too, reduced to ashes, is used for the dispersion of films, in combination with Attic honey. Bear's gall, too, is similarly employed; and for the cure of epinyctis, wild boar's lard, mixed with oil of roses, is thought to be very useful. An ass's hoof, reduced to ashes and applied with asses' milk, is used for the removal of marks in the eyes and indurations of the crystalline humours. Beef marrow, from the right fore leg, beaten up with soot, is employed for affections of the eyebrows, and for diseases of the eyelids and corners of the eyes. For the same purpose, also, a sort of calliblepharon[36] is prepared from soot, the best of all being that made from a wick of papyrus mixed with oil of sesame; the soot being removed with a feather and caught in a new vessel prepared for the purpose. This mixture, too, is very efficacious for preventing superfluous eyelashes from growing again when once pulled out.

Bull's gall is made up into eye-salves[37] with white of egg,

[35] If they are occasioned by irritation, Ajasson thinks that Pliny's remedy may be of some utility.

[36] A cosmetic for "beautifying the eye-brows."

[37] "Collyria."

these salves being steeped in water and applied to the eyes for four days successively. Veal suet, with goose-grease and the extracted juice of ocimum, is remarkably good for diseases of the eye-lids. Veal marrow, with the addition of an equal proportion of wax and oil or oil of roses, an egg being added to the mixture, is used as a liniment for indurations of the eye-lids. Soft goats' milk cheese is used as an application, with warm water, to allay defluxions of the eyes; but when they are attended with swelling, honey is used instead of the water. In both cases, however, the eyes should be fomented with warm whey. In cases of dry ophthalmia, it is found a very useful plan to take the muscles[38] lying within a loin of pork, and, after reducing them to ashes, to pound and apply them to the part affected.

She-goats, they say, are never affected with ophthalmia, from the circumstance that they browse upon certain kinds of herbs: the same, too, with the gazelle. Hence it is that we find it recommended, at the time of new moon, to swallow the dung of these animals, coated with wax. As they are able to see, too, by night, it is a general belief that the blood of a he-goat is a cure for those persons affected with dimness of sight to whom the Greeks have given the name of "nyctalopes."[39] A similar virtue is attributed to the liver of a she-goat, boiled in astringent wine. Some are in the habit of rubbing the eyes with the thick gravy[40] which exudes from a she-goat's liver roasted, or with the gall of that animal: they recommend the flesh also as a diet, and say that the patient should expose his eyes to the fumes of it while boiling: it is a general opinion, too, that the animal should be of a reddish colour. Another prescription is, to fumigate the eyes with the steam arising from the liver boiled in an earthen jar, or, according to some authorities, roasted.

Goats' gall is applied for numerous purposes: with honey, for films upon the eyes; with one-third part of white hellebore, for cataract; with wine, for spots upon the eyes, indurations of the cornea, films, webs, and argema; with extracted juice of cabbage, for diseases of the eyelids, the hairs being first pulled out, and the preparation left to dry on the parts affected;

[38] This is the translation suggested by Dalechamps for "lumbulis."
[39] "Seers by night." [40] "Sanie."

and with woman's milk, for rupture of the coats of the eye. For all these purposes, the gall is considered the most efficacious, when dried. Nor is the dung of this animal held in disesteem, being applied with honey for defluxions of the eyes. The marrow, too, of a goat, or a hare's lights, we find used for pains in the eyes; and the gall of a goat, with raisin wine or honey, for the dispersion of films upon those organs. It is recommended also, for ophthalmia, to anoint the eyes with wolf's fat or swine's marrow: we find it asserted, too, that persons who carry a wolf's tongue, inserted in a bracelet, will always be exempt from ophthalmia.

CHAP. 48.—REMEDIES FOR DISEASES AND AFFECTIONS OF THE EARS.

Pains and diseases of the ears are cured by using the urine of a wild boar, kept in a glass vessel, or the gall of a wild boar, swine, or ox, mixed with castor-oil and oil of roses in equal proportions. But the best remedy of all is bull's gall, warmed with leek juice, or with honey, if there is any suppuration. Bull's gall too, warmed by itself in a pomegranate rind, is an excellent remedy for offensive exhalations from the ears: in combination with woman's milk, it is efficacious as a cure for ruptures of those organs. Some persons are of opinion that it is a good plan to wash the ears with this preparation in cases where the hearing is affected; while others again, after washing the ears with warm water, insert a mixture composed of the old slough of a serpent and vinegar, wrapped up in a dossil of wool. In cases, however, where the deafness is very considerable, gall warmed in a pomegranate rind with myrrh and rue, is injected into the ears; sometimes, also, fat bacon is used for this purpose, or fresh asses' dung, mixed with oil of roses: in all cases, however, the ingredients should be warmed.

The foam from a horse's mouth is better still, or the ashes of fresh horse dung, mixed with oil of roses: fresh butter too is good; beef-suet mixed with goose-grease; the urine of a bull or she-goat; or fullers' lant, heated to such a degree that the steam escapes by the neck of the vessel. For this purpose also, one third part of vinegar is mixed with a small portion of the urine of a calf, which has not begun to graze. They apply also to the ears calf's dung, mixed with the gall of that animal

and sloughs of serpents, care being taken to warm the ears before the application, and all the remedies being wrapped in wool. Veal-suet, too, is used, with goose-grease and extract of ocimum; or else veal marrow, mixed with bruised cummin and injected into the ears. For pains in the ears, the liquid ejected by a boar in copulation is used, due care being taken to receive it before it falls to the ground. For fractures of the ears, a glutinous composition is made from the genitals of a calf, which is dissolved in water when used; and for other diseases of those organs, foxes' fat is employed, goat's gall mixed with rose-oil warmed, or else extracted juice of leeks: in all cases where there is any rupture, these preparations are used in combination with woman's milk. Where a patient is suffering from hardness of hearing, ox-gall is employed, with the urine of a he or she-goat; the same, too, where there is any suppuration.

Whatever the purpose for which they are wanted, it is the general opinion that these substances are more efficacious when they have been smoked in a goat's horn for twenty days. Hare's rennet, too, is highly spoken of, taken in Aminean[41] wine, in the proportion of one third of a denarius of rennet to one half of a denarius of sacopenum.[42] Bears' grease, mixed with equal proportions of wax and bull-suet, is a cure for imposthumes of the parotid glands: some persons add hypocisthis[43] to the composition, or else content themselves with employing butter only, after first fomenting the parts affected with a decoction of fenugreek, the good effects of which are augmented by strychnos. The testes, too, of the fox, are very useful for this purpose; as also bull's blood, dried and reduced to powder. She-goats' urine, made warm, is used as an injection for the ears; and a liniment is made of the dung of those animals, in combination with axle-grease.

CHAP. 49.—REMEDIES FOR TOOTH-ACHE.

The ashes of deer's horns strengthen loose teeth and allay tooth-ache, used either as a friction or as a gargle. Some persons, however, are of opinion that the horn, unburnt and reduced to powder, is still more efficacious for all these purposes. Dentifrices are made both from the powder and the ashes. Another

[41] See B. xiv. c. 4.
[42] See B. xx. c. 75.
[43] See B. xxvi. c. 31.

excellent remedy is a wolf's head, reduced to ashes: it is a well-known fact, too, that there are bones generally found in the excrements of that animal; these bones, attached to the body as an amulet, are productive of advantageous effects. For the cure of tooth-ache, hare's rennet is injected into the ear: the head also of that animal, reduced to ashes, is used in the form of a dentifrice, and, with the addition of nard, is a corrective of bad breath. Some persons, however, think it a better plan to mix the ashes of a mouse's head with the dentifrice. In the side of the hare there is a bone found, similar to a needle in appearance: for the cure of tooth-ache it is recommended to scarify the gums with this bone. The pastern-bone of an ox, ignited and applied to loose teeth which ache, has the effect of strengthening them in the sockets; the same bone, reduced to ashes, and mixed with myrrh, is also used as a dentifrice. The ashes of burnt pig's feet are productive of a similar effect, as also the calcined bones of the cotyloïd cavities in which the hip-bones move. It is a well-known fact, that, introduced into the throat of beasts of burden, these bones are a cure for worms, and that, in a calcined state, they are good for strengthening the teeth.

When the teeth have been loosened by a blow, they are strengthened by using asses' milk, or else ashes of the burnt teeth of that animal, or a horse's lichen, reduced to powder, and injected into the ear with oil. By lichen[45] I do not mean the hippomanes, a noxious substance which I purposely forbear to enlarge upon, but an excrescence which forms upon the knees of horses, and just above the hoofs. In the heart[46] of this animal there is also found a bone which bears a close resemblance to the eye-teeth of a dog: if the gums are scarified with this bone, or with a tooth taken from the jaw-bone of a dead horse, corresponding in place with the tooth affected, the pain will be removed, they say. Anaxilaüs assures us that if the liquid which exudes from a mare when covered, is ignited on the wick of a lamp, it will give out a most marvellous representation[47] of horses' heads; and the same with reference

[44] See B. xxi. c. 105.

[45] See B. viii. c. 66.

[46] See B. xi. c. 70. Ajasson remarks that this bone is only found in animals that have undergone much fatigue, and that it results from the consolidation of certain tendinous fibres which form the ligament of the heart.

[47] "Capitum visus" seems to be a more probable reading than "capi-

to the she-ass. As to the hippomanes, it is possessed of properties so virulent and so truly magical, that if it is only thrown into fused metal[48] which is being cast into the resemblance of an Olympian mare, it will excite in all stallions that approach it a perfect frenzy for copulation.

Another remedy for diseases of the teeth is joiners' glue, boiled in water and applied, care being taken to remove it very speedily, and instantly to rinse the teeth with wine in which sweet pomegranate-rind has been boiled. It is considered, also, a very efficacious remedy to wash the teeth with goats' milk, or bull's gall. The pastern-bones of a she-goat just killed, reduced to ashes, and indeed, to avoid the necessity for repetition, of any other four-footed beast reared in the farm-yard, are considered to make an excellent dentifrice.

CHAP. 50. (12.)—REMEDIES FOR DISEASES OF THE FACE.

It is generally believed that asses' milk effaces wrinkles in the face, renders the skin more delicate, and preserves its whiteness: and it is a well-known fact, that some women are in the habit of washing their face with it seven[49] hundred times daily, strictly observing that number. Poppæa, the wife of the Emperor Nero, was the first to practise this; indeed, she had sitting-baths, prepared solely with asses' milk, for which purpose whole troops of she-asses[50] used to attend her on her journies.[51] Purulent eruptions on the face are removed by an application of butter, but white lead, mixed with the butter, is an improvement. Pure butter, alone, is used for serpiginous eruptions of the face, a layer of barley-meal being powdered over it. The caul of a cow that has just calved, is applied, while still moist, to ulcers of the face.

The following recipe may seem frivolous, but still, to please the women,[52] it must not be omitted; the pastern-bone of a white steer, they say, boiled forty days and forty nights, till it is

tum usus" given by Sillig. Be it what it may, the meaning of the passage is doubtful.

[48] See Ælian, Var. Hist. xiv. 18.

[49] There surely must be a wrong reading here, or he cannot intend this to be understood literally.

[50] See B. xi. c. 96.

[51] One of the mistresses of Louis XV. not only did this, but (in a spirit of great charity and consideration, of course) gave the milk to the poor after she had thus used it.

[52] "Ad desideria mulierum."

quite dissolved, and then applied to the face in a linen cloth, will remove wrinkles and preserve the whiteness of the skin. An application of bull's dung, they say, will impart a rosy tint to the cheeks, and not crocodilea[53] even is better for the purpose; the face, however, must be washed with cold water, both before and after the application. Sun-burns and all other discolorations of the skin, are removed by the aid of calves' dung kneaded up by hand with oil and gum; ulcerations and chaps of the mouth, by an application of veal or beef-suet, mixed with goose-grease and juice of ocimum. There is another composition, also, made of veal-suet with stag's marrow and leaves of white-thorn, the whole beaten up together. Marrow, too, mixed with resin, even if it be cow marrow only, is equally good; and the broth of cow-beef is productive of similar effects. A most excellent remedy for lichens on the face is a glutinous substance prepared from the genitals of a male calf, melted with vinegar and live sulphur, and stirred together with the branch of a fig-tree: this composition is applied twice a day, and should be used quite fresh. This glue, similarly prepared from a decoction of honey and vinegar, is a cure for leprous spots, which are also removed by applying a he-goat's liver warm.

Elephantiasis, too, is removed by an application of goats' gall; and leprous spots and furfuraceous eruptions by employing bull's gall with the addition of nitre, or else asses' urine about the rising of the Dog-star. Spots on the face are removed by either bull's gall or ass's gall diluted in water by itself, care being taken to avoid the sun or wind after the skin has peeled off. A similar effect is produced, also, by using bull's gall or calf's gall, in combination with seed of cunila and the ashes of a deer's horn, burnt at the rising of Canicula.

Asses' fat, in particular, restores the natural colour to scars and spots on the skin caused by lichen or leprosy. A he-goat's gall, mixed with cheese, live sulphur, and sponge reduced to ashes, effectually removes freckles, the composition being brought to the consistency of honey before being applied. Some persons, however, prefer using dried gall, and mix with it warm bran, in the proportion of one obolus to four oboli of honey, the spots being rubbed briskly first. He-goat suet, too, is highly

[53] See c. 28 of this Book.

efficacious, used in combination with gith, sulphur, and iris; this mixture being also employed, with goose-grease, stag's marrow, resin, and lime, for the cure of cracked lips. I find it stated by certain authors, that persons who have freckles on the skin are looked upon as disqualified from taking any part in the sacrifices prescribed by the magic art.

CHAP. 51.—REMEDIES FOR DISEASES OF THE TONSILLARY GLANDS, AND FOR SCROFULA.

Cow's milk or goat's milk is good for ulcerations of the tonsillary glands and of the trachea. It is used in the form of a gargle, warm from the udder or heated, goat's milk being the best, boiled with mallows and a little salt. A broth made from tripe is an excellent gargle for ulcerations of the tongue and trachea; and for diseases of the tonsillary glands, the kidneys of a fox are considered a sovereign remedy, dried and beaten up with honey, and applied externally. For quinzy, bull's gall or goat's gall is used, mixed with honey. A badger's liver, taken in water, is good for offensive breath, and butter has a healing effect upon ulcerations of the mouth. When a pointed or other substance has stuck in the throat, by rubbing it externally with cats' dung, the substance, they say, will either come up again or pass downwards into the stomach.

Scrofulous sores are dispersed by applying the gall of a wild boar or of an ox, warmed for the purpose: but it is only when the sores are ulcerated that hare's rennet is used, applied in a linen cloth with wine. The ashes of the burnt hoof of an ass or horse, applied with oil or water, is good for dispersing scrofulous sores; warmed urine also; the ashes of an ox's hoof, taken in water; cow-dung, applied hot with vinegar; goat-suet with lime; goats' dung, boiled in vinegar; or the testes of a fox. Soap,[54] too, is very useful for this purpose, an invention of the Gauls for giving a reddish[55] tint to the hair. This substance is prepared from tallow and ashes, the best ashes for the purpose being those of the beech and yoke-elm: there are two kinds of it, the hard soap and the liquid, both of them much used by the people of Germany, the men, in particular, more than the women.

[54] See Beckmann's *Hist. Inv.* II. 92-3, *Bohn's Ed.*, where this subject is treated at considerable length.

[55] "Rutilandis capillis."

CHAP. 52.—REMEDIES FOR PAINS IN THE NECK.

For pains in the neck, the part should be well rubbed with butter or bears' grease; and for a stiff neck, with beef suet, a substance which, in combination with oil, is very useful for the cure of scrofula. For the painful cramp, attended with inflexibility, to which people give the name of "opisthotony," the urine of a she-goat, injected into the ears, is found very useful; as also a liniment made of the dung of that animal, mixed with bulbs.

In cases where the nails have been crushed, it is an excellent plan to attach to them the gall of any kind of animal. Whitlows upon the fingers should be treated with dried bull's gall, dissolved in warm water. Some persons are in the habit of adding sulphur and alum, of each an equal weight.

CHAP. 53.—REMEDIES FOR COUGH AND FOR SPITTING OF BLOOD.

A wolf's liver, administered in mulled wine, is a cure for cough; a bear's gall also, mixed with honey; the ashes of the tips of a cow's horn; or else the saliva of a horse, taken in the drink for three consecutive days—in which last case the horse will be sure to die, they say.[56] A deer's lights are useful for the same purpose, dried with the gullet of the animal in the smoke, and then beaten up with honey, and taken daily as an electuary: the spitter[57] deer, be it remarked, is the kind that is the most efficacious for the purpose.

Spitting of blood is cured by taking ashes of burnt deer's horns, or else a hare's rennet in drink, in doses of one-third of a denarius, with Samian earth and myrtle-wine. The dung of this last animal, reduced to ashes and taken in the evening, with wine, is good for coughs that are recurrent at night. The smoke, too, of a hare's fur, inhaled, has the effect of bringing off from the lungs such humours as are difficult to be discharged by expectoration. Purulent ulcerations of the chest and lungs, and bad breath proceeding from a morbid state of the lungs, are successfully treated with butter boiled with an equal quantity of Attic honey till it assumes a reddish hue, a spoonful of the mixture being taken by the patient every morning: some persons, however, instead of honey prefer using larch-resin for the purpose. In cases where there are

[56] "Eam mori tradunt." The reading here is very doubtful.

[57] "Subulo."

discharges of blood, cow's blood, they say, is good, taken in small quantities with vinegar; but as to bull's blood, it would be a rash thing to believe in any such recommendation. For inveterate spitting of blood, bull-glue is taken, in doses of three oboli, in warm water.

CHAP. 54. (13.)—REMEDIES FOR AFFECTIONS OF THE STOMACH.

Ulcerations of the stomach are effectually treated with asses' milk[58] or cows' milk. For gnawing pains in that region, beef is stewed, with vinegar and wine. Fluxes are healed by taking the ashes of burnt deer's horns; and discharges of blood by drinking the blood of a kid just killed, made hot, in doses of three cyathi, with equal proportions of vinegar and tart wine; or else by taking kid's rennet, with twice the quantity of vinegar.

CHAP. 55.—REMEDIES FOR LIVER COMPLAINTS AND FOR ASTHMA.

Liver complaints are cured by taking a wolf's liver dried, in honied wine; or by using the dried liver of an ass, with twice the quantity of rock-parsley and three nuts, the whole beaten up with honey and taken with the food. The blood, too, of a he-goat is prepared and taken with the food. For persons suffering from asthma, the most efficient remedy of all is the blood of wild horses[59] taken in drink; and next to that, asses' milk boiled with bulbs, the whey being the part used, with the addition of nasturtium steeped in water and tempered with honey, in the proportion of one cyathus of nasturtium to three semi-sextarii of whey. The liver or lights of a fox, taken in red wine, or bear's gall in water, facilitate the respiration.

CHAP. 56.—REMEDIES FOR PAINS IN THE LOINS.

For pains in the loins and all other affections which require emollients, frictions with bears' grease should be used; or else ashes of stale boars' dung or swine's dung should be mixed with wine and given to the patients. The magicians, too, have added to this branch of medicine their own fanciful devices. In the first place of all, madness in he-goats, they say, may be effectually calmed by stroking the beard; and if the beard is cut off, the goat will never stray to another flock.

[58] Asses' milk is still recommended for pulmonary phthisis.

[59] See B. viii. c. 16.

To the above composition they add goats' dung, and recommend it to be held in the hollow of the hand, as hot as possible, a greased linen cloth being placed beneath, and care being taken to hold it in the right hand if the pain is on the left side, and in the left hand if the pain is on the right. They recommend also that the dung employed for this purpose should be taken up on the point of a needle made of copper. The mode of treatment is, for the patient to hold the mixture in his hand till the heat is felt to have penetrated to the loins, after which the hand is rubbed with a pounded leek, and the loins with the same dung annealed with honey. They prescribe also for the same malady the testes of a hare, to be eaten by the patient. In cases of sciatica they are for applying cow-dung warmed upon hot ashes in leaves: and for pains in the kidneys they recommend a hare's kidneys to be swallowed raw, or perhaps boiled, but without letting them be touched by the teeth. If a person carries about him the pastern-bone of a hare, he will never be troubled with pains in the bowels, they say.

CHAP. 57.—REMEDIES FOR AFFECTIONS OF THE SPLEEN.

Affections of the spleen are alleviated by taking the gall of a wild boar or hog in drink; ashes of burnt deer's horns in vinegar; or, what is best of all, the dried spleen of an ass, the good effects being sure to be felt in the course of three days. The first dung voided by an ass's foal—a substance known as "polea"[60] by the people of Syria—is administered in oxymel for these complaints; a dried horse tongue, too, is taken in wine, a sovereign remedy which, Cæcilius Bion tells us, he first heard of when living among the barbarous nations. The milt of a cow or ox is used in a similar manner; but when it is quite fresh, the practice is to roast or boil it and take it with the food. For pains in the liver a topical application is made by bruising twenty heads of garlick in one sextarius of vinegar, and applying them in a piece of ox bladder. For the same malady the magicians recommend a calf's milt, bought at the price set upon it and without any haggling, that being an important point, and one that should be religiously observed. This done, the milt must be cut in two lengthwise, and attached

[60] This would appear to be a Greek word in reality.

to the patient's shirt,[61] on either side; after which, the patient must put it on and let the pieces fall at his feet, and must then pick them up, and dry them in the shade. While this last is doing, the diseased liver of the patient will gradually contract, they say, and he will eventually be cured. The lights, too, of a fox are very useful for this purpose, dried on hot ashes and taken in water; the same, too, with a kid's milt, applied to the part affected.

CHAP. 58. (14.)—REMEDIES FOR BOWEL COMPLAINTS.

To arrest looseness of the bowels, deer's blood is used; the ashes also of deer's horns; the liver of a wild boar, taken fresh and without salt, in wine; a swine's liver roasted, or that of a he-goat, boiled in five semisextarii of wine; a hare's rennet boiled, in quantities the size of a chick-pea, in wine, or, if there are symptoms of fever, in water. To this last some persons add nut-galls, while others, again, content themselves with hare's blood boiled by itself in milk. Ashes, too, of burnt horse-dung are taken in water for this purpose; or else ashes of the part of an old bull's horn which lies nearest the root, sprinkled in water; the blood, too, of a he-goat boiled upon charcoal; or a decoction made from a goat's hide boiled with the hair on.

For relaxing the bowels a horse's rennet is used, or else the blood, marrow, or liver of a she-goat. A similar effect is produced by applying a wolf's gall to the navel, with elaterium;[62] by taking mares' milk, goats' milk with salt and honey, or a she-goat's gall with juice of cyclaminos,[63] and a little alum—in which last case some prefer adding nitre and water to the mixture. Bull's gall, too, is used for a similar purpose, beaten up with wormwood and applied in the form of a suppository; or butter is taken, in considerable doses.

Cœliac affections and dysentery are cured by taking cow's liver; ashes of deer's horns, a pinch in three fingers swallowed in water; hare's rennet, kneaded up in bread, or, if there is any discharge of blood, taken with polenta;[64] or else boar's

[61] "Tunica."

[62] See B. xx. c. 2.

[63] See B. xxv. c. 67. Mares' milk is *not* a purgative; and goats' milk, as Ajasson remarks, is somewhat astringent. Juice of Cyclamen, on the other hand, or sow-bread, is highly purgative.

[64] See B. xviii. c. 14.

dung, swine's dung, or hare's dung, reduced to ashes and mixed with mulled wine. Among the remedies, also, for the cœliac flux and dysentery, veal broth is reckoned, a remedy very commonly used. If the patient takes asses' milk for these complaints, it will be all the better if honey is added; and no less efficacious for either complaint are the ashes of asses' dung taken in wine; or else polea, the substance above[65]-mentioned. In such cases, even when attended with a discharge of blood, we find a horse's rennet recommended, by some persons known as "hippace;" ashes of burnt horse-dung; horses' teeth pounded; and boiled cows' milk. In cases of dysentery, it is recommended to add a little honey; and, for the cure of griping pains, ashes of deer's horns, bull's gall mixed with cummin, or the flesh of a gourd, should be applied to the navel. For both complaints new cheese made of cows' milk is used, as an injection; butter also, in the proportion of four semisextarii to two ounces of turpentine, or else employed with a decoction of mallows or with oil of roses. Veal-suet or beef-suet is also given, and the marrow of those animals is boiled with meal, a little wax, and some oil, so as to form a sort of pottage. This marrow, too, is kneaded up with bread for a similar purpose; or else goats' milk is used, boiled down to one half. In cases, too, where there are gripings in the bowels, wine of the first running[66] is administered. For the last-named pains, some persons are of opinion that it is a sufficient remedy to take a single dose of hare's rennet in mulled wine; though others again, who are more distrustful, are in the habit of applying a liniment to the abdomen, made of goats' blood, barley-meal, and resin.

For all defluxions of the bowels it is recommended to apply soft cheese, and for cœliac affections and dysentery old cheese, powdered, one cyathus of cheese being taken in three cyathi of ordinary wine. Goats' blood is boiled down with the marrow of those animals for the cure of dysentery; and the cœliac flux is effectually treated with the roasted liver of a she-goat, or, what is still better, the liver of a he-goat boiled in astringent wine, and administered in the drink, or else applied to the navel with oil of myrtle. Some persons boil down the liver in three sextarii of water to half a sextarius, and then add rue to it.

[65] In Chap. 57 of this Book.

[66] "Protropum." See B. xiv. cc. 9. 11.

The milt of a he or she-goat is sometimes roasted for this purpose, or the suet of a he-goat is incorporated in bread baked upon the ashes; the fat, too, of a she-goat, taken from the kidneys more particularly, is used. This last, however, must be taken by itself and swallowed immediately, being generally recommended to be taken in water moderately cool. Some persons, too, boil goats' suet in water, with a mixture of polenta, cummin, anise, and vinegar; and for the cure of cœliac affections, they rub the abdomen with a decoction of goats' dung and honey.

For both the cœliac flux and dysentery, kid's rennet is employed, taken in myrtle wine in pieces the size of a bean, or else kid's blood, prepared in the form of a dish known by the name of "sanguiculus."[67] For dysentery an injection is employed, made of bull glue dissolved in warm water. Flatulency is dispelled by a decoction of calf's dung in wine. For intestinal affections deer's rennet is highly recommended, boiled with beef and lentils, and taken with the food; hare's fur, also reduced to ashes and boiled with honey; or boiled goat's milk, taken with a small quantity of mallows and some salt; if rennet is added, the remedy will be all the more effectual. Goat suet, taken in any kind of broth, is possessed of similar virtues, care being taken to swallow cold water immediately after. The ashes of a kid's thighs are said to be marvellously efficacious for intestinal hernia; as also hare's dung, boiled with honey, and taken daily in pieces the size of a bean; indeed, these remedies are said to have proved effectual in cases where a cure has been quite despaired of. The broth too, made from a goat's head, boiled with the hair on, is highly recommended.

CHAP. 59.—REMEDIES FOR TENESMUS, TAPEWORM, AND AFFECTIONS OF THE COLON.

The disease called "tenesmus," or in other words, a frequent and ineffectual desire to go to stool, is removed by drinking asses' milk or cows' milk. The various kinds of tapeworm[68] are expelled by taking the ashes of deer's horns in drink. The bones

[67] A kind of black pudding. Dupinet, the old French translator, says that in his time the people of the Alpine regions still called this dish *sanchet*.

[68] He uses "tænia" probably, as a general name for intestinal worms.

which we have spoken[69] of as being found in the excrements of the wolf, worn attached to the arm, are curative of diseases of the colon, provided they have not been allowed to touch the ground. Polea, too, a substance already mentioned,[70] is remarkably useful for this purpose, boiled in grape juice:[71] the same too with swine's dung, powdered and mixed with cummin, in a decoction of rue. The antler of a young stag, reduced to ashes and taken in wine, mixed with African snails, crushed with the shells on, is considered a very useful remedy.

CHAP. 60. (15.)—REMEDIES FOR AFFECTIONS OF THE BLADDER, AND FOR URINARY CALCULI.

Diseases of the bladder, and the torments attendant upon calculi, are treated with the urine of a wild boar, or the bladder of that animal taken as food; both of them being still more efficacious if they have been thoroughly soaked first. The bladder, when eaten, should be boiled first, and if the patient is a female, it should be a sow's bladder. There are found in the liver of the wild boar certain small stones,[72] or what in hardness resemble small stones, of a white hue, and resembling those found in the liver of the common swine: if these stones are pounded and taken in wine, they will expel calculi, it is said. So oppressed is the wild boar by the burden of his urine,[73] that if he has not first voided it, he is unable to take to flight, and suffers himself to be taken as though he were enchained to the spot. This urine, they say, has a consuming effect upon urinary calculi. The kidneys of a hare, dried and taken in wine, act as an expellent upon calculi. We have already[74] mentioned that in the gammon of the hog there are certain joint-bones; a decoction made from them is remarkably useful for urinary affections. The kidneys of an ass, dried and pounded, and administered in undiluted wine, are a cure for diseases of the bladder. The excrescences that grow on horses' legs, taken for forty days in ordinary wine or honied wine, expel urinary calculi. The ashes, too, of

[69] In c. 49 of this Book.

[70] In c. 57 of this Book.

[71] "Sapa." Grape-juice boiled down to two-thirds: see B. xiv. c. 11.

[72] In reality, these are biliary calculi, found in the gall-bladder of the animal. They are called "bezoar" stones, from a Persian word signifying "destructive to poison."

[73] See B. viii. c. 77.

[74] In c. 49 of this Book.

a horse's hoof, taken in wine or water, are considered highly useful for this purpose; and the same with the dung of a she-goat—if a wild goat, all the better—taken in honied wine: goats' hair, too, is used, reduced to ashes.

For carbuncles upon the generative organs, the brains and blood of a wild boar or swine are highly recommended: and for serpiginous affections of those parts, the liver of those animals is used, burnt upon juniper wood more particularly, and mixed with papyrus and arsenic;[75] the ashes, also, of their dung; ox-gall, kneaded to the consistency of honey, with Egyptian alum and myrrh, beet-root boiled in wine being laid upon it; or else beef. Running ulcers of those parts are treated with veal-suet and marrow, boiled in wine, or with the gall of a she-goat, mixed with honey and the extracted juice of the bramble.[76] In cases where these ulcers are serpiginous, it is recommended to use goats' dung with honey or vinegar, or else butter by itself. Swellings of the testes are reduced by using veal-suet with nitre, or the dung of the animal boiled in vinegar. The bladder of a wild boar, eaten roasted, acts as a check upon incontinence of urine; a similar effect being produced by the ashes of the feet of a wild boar or swine sprinkled in the drink; the ashes of a sow's bladder taken in drink; the bladder or lights of a kid; a hare's brains taken in wine; the testes of a male hare grilled; the rennet of that animal taken with goose-grease and polenta;[77] or the kidneys of an ass, beaten up and taken in undiluted wine.

The magicians tell us, that after taking the ashes of a boar's genitals in sweet wine, the patient must make water in a dog kennel, and repeat the following formula—"This I do that I may not wet my bed as a dog does." On the other hand, a swine's bladder, attached to the groin, facilitates the discharge of the urine, provided it has not already touched the ground.

CHAP. 61.—REMEDIES FOR DISEASES OF THE GENERATIVE ORGANS AND OF THE FUNDAMENT.

For diseases of the fundament, a sovereign remedy is bear's gall, mixed with the grease; to which some persons are in the

[75] Ajasson remarks that arsenic should be used with the greatest care in such a case.

[76] "Rubi." He probably means the bramble-berry.

[77] See B. xviii. c. 14.

habit of adding litharge and frankincense. Butter, too, is very good, employed with goose-grease and oil of roses. The proportions in which they are mixed will be regulated by the circumstances of the case, care being taken to see that they are of a consistency which admits of their being easily applied. Bull's gall upon lint is a remarkably useful remedy, and has the effect of making chaps of the fundament cicatrize with great rapidity. Swellings of those parts are treated with veal suet—that from the loins in particular—mixed with rue. For other affections, goats' blood is used, with polenta. Goats' gall, too, is employed by itself, for the cure of condylomata, and sometimes, wolf's gall, mixed with wine.

Bears' blood is curative of inflamed tumours and apostemes upon these parts in general; as also bulls' blood, dried and powdered. The best remedy, however, is considered to be the stone which the wild ass[78] voids with his urine, it is said, at the moment he is killed. This stone, which is in a somewhat liquefied state at first, becomes solid when it reaches the ground: attached to the thigh, it disperses all collections of humours and all kinds of suppurations: it is but rarely found, however, and it is not every wild ass that produces it, but as a remedy it is held in high esteem. Asses' urine too, used in combination with gith, is highly recommended; the ashes of a horse's hoof, applied with oil and water; a horse's blood, that of a stone-horse in particular; the blood, also, of an ox or cow, or the gall of those animals. Their flesh too, applied warm, is productive of similar results; the hoofs reduced to ashes, and taken in water or honey; the urine of a she-goat; the flesh of a he-goat, boiled in water; the dung of these animals, boiled with honey; or else a boar's gall, or swine's urine, applied in wool.

Riding on horseback, we well know, galls and chafes the inside of the thighs: the best remedy for accidents of this nature is to rub the parts with the foam which collects at a horse's mouth. Where there are swellings in the groin, arising[79] from ulcers, a cure is effected by inserting in the sores three horse-hairs, tied with as many knots.

[78] "Onager."

[79] Arising, by sympathy, from sores in other parts of the body.

CHAP. 62. (16.)—REMEDIES FOR GOUT AND FOR DISEASES OF THE FEET.

For the cure of gout, bears' grease is employed, mixed in equal proportions with bull-suet and wax; some persons add to the composition, hypocisthis[80] and nut-galls. Others, again, prefer he-goat suet, mixed with the dung of a she-goat and saffron, or else with mustard, or sprigs of ivy pounded and used with perdicium,[81] or with flowers of wild cucumber. Cow-dung is also used, with lees of vinegar. Some persons speak highly in praise of the dung of a calf which has not begun to graze, or else a bull's blood, without any other addition; a fox, also, boiled alive till only the bones are left; a wolf boiled alive in oil to the consistency of a cerate; he-goat suet, with an equal proportion of helxine,[82] and one-third part of mustard; or ashes of goats' dung, mixed with axle-grease. They say, too, that for sciatica, it is an excellent plan to apply this dung boiling[83] hot beneath the great toes; and that, for diseases of the joints, it is highly efficacious to attach bears' gall or hares' feet to the part affected. Gout, they say, may be allayed by the patient always carrying about with him a hare's foot, cut off from the animal alive.

Bears' grease is a cure for chilblains and all kinds of chaps upon the feet; with the addition of alum, it is still more efficacious. The same results are produced by using goat-suet; a horse's teeth powdered; the gall of a wild boar or hog; or else the lights of those animals, applied with their grease; and this, too, where the soles are blistered, or the feet have been crushed by a substance striking against them. In cases where the feet have been frozen, ashes of burnt hare's fur are used; and for contusions of the feet, the lights of that animal are applied, sliced or reduced to ashes. Blisters occasioned by the sun are most effectually treated by using asses' fat, or else beef-suet, with oil of roses. Corns, chaps, and callosities of the feet are cured by the application of wild boars' dung or swine's dung, used fresh, and removed at the end of a couple

[80] See B. xxvi. c. 31. Bears' grease is of no use whatever for the cure of gout.

[81] See B. xix. c. 31, B. xxi. cc. 62, 104, and B. xxii. cc. 19, 20.

[82] See B. xxi. c. 56.

[83] This mode of cure, Ajasson says, is still employed in the East, where the preparation is known by the name of *moza*.

of days. The pastern-bones of these animals are also used, reduced to ashes; or else the lights of a wild boar, swine, or deer. When the feet have been galled by the shoes, they are rubbed with the urine of an ass, applied with the mud formed by it upon the ground. Corns are treated with beef-suet and powdered frankincense; chilblains with burnt leather, that of an old shoe, in particular; and injuries produced by tight shoes with ashes of goat-skin, tempered with oil.

The pains attendant upon varicose veins are mitigated by using ashes of burnt calves' dung, boiled with lily roots and a little honey: a composition which is equally good for all kinds of inflammations and sores that tend to suppurate. It is very useful, also, for gout and diseases of the joints, when it is the dung of a bull-calf that is used more particularly. For excoriations of the joints, the gall of a wild boar or swine is applied, in a warm linen cloth: the dung, also, of a calf that has not begun to graze; or else goat-dung, boiled in vinegar with honey. Veal-suet rectifies malformed nails, as also goat-suet, mixed with sandarach. Warts are removed by applying ashes of burnt calves' dung in vinegar, or else the mud formed upon the ground by the urine of an ass.

CHAP. 63.—REMEDIES FOR EPILEPSY.

In cases of epilepsy, it is a good plan to eat a bear's testes, or those of a wild boar, with mares' milk or water; or else to drink a wild boar's urine with honey and vinegar, that being the best which has been left to dry in the bladder. The testes, also, of swine are prescribed, dried and beaten up in sows' milk, the patient abstaining from wine some days before and after taking the mixture. The lights of a hare, too, are recommended, salted, and taken with one third of frankincense, for thirty consecutive days, in white wine: hare's rennet also; and asses' brains, smoked with burning leaves, and administered in hydromel, in doses of half an ounce per day. An ass's hoofs are reduced to ashes, and taken for a month together, in doses of two spoonfuls; the testes, also, of an ass, salted and mixed with the drink, asses' milk or water in particular. The secundines, also, of a she-ass are recommended, more particularly when it is a male that has been foaled: placed beneath the nostrils of the patient, when the fits are likely to come on, this substance will effectually repel them.

There are some persons who recommend the patient to eat the heart of a black he-ass in the open air with bread, upon the first or second day of the moon: others, again, prescribe the flesh of that animal, and others the blood, diluted with vinegar, and taken for forty days together. Some mix horse-stale for this purpose, with smithy water fresh from the forge, employing the same mixture for the cure of delirium. Epilepsy is also treated with mares' milk, or the excrescences from a horse's legs, taken in honey and vinegar. The magicians highly recommend goats' flesh, grilled upon a funeral pile; as also the suet of that animal, boiled with an equal quantity of bull's gall, and kept in the gall-bladder; care being taken not to let it touch the ground, and the patient swallowing it in water, standing aloft.[84] The smell arising from a goat's horns or deer's antlers, burnt, efficiently detects the presence of epilepsy.

In cases where persons are suddenly paralyzed, the urine of an ass's foal, applied to the body with nard, is very useful, it is said.

CHAP. 64.—REMEDIES FOR JAUNDICE.

For the cure of jaundice, the ashes of a stag's antlers are employed; or the blood of an ass's foal, taken in wine. The first dung,[85] too, that has been voided by the foal after its birth, taken in wine, in pieces the size of a bean, will effect a cure by the end of three days. The dung of a new-born colt is possessed of a similar efficacy.

CHAP. 65.—REMEDIES FOR BROKEN BONES.

For broken bones, a sovereign remedy is the ashes of the jaw-bone of a wild boar or swine: boiled bacon, too, tied round the broken bone, unites it with marvellous rapidity. For fractures of the ribs, goats' dung, applied in old wine, is extolled as the grand remedy, being possessed in a high degree of aperient, extractive, and healing properties.

CHAP. 66.—REMEDIES FOR FEVERS.

Deer's flesh, as already[86] stated, is a febrifuge. Periodical

[84] "Potum vero ex aquâ sublime." The true reading and the meaning are equally doubtful.

[85] Spoken of as "polea" in c. 57.

[86] In B. viii. c. 50. Because the animal itself was supposed to be free from fever.

and recurrent fevers are cured, if we are to believe what the magicians tell us, by wearing the right eye of a wolf, salted, and attached as an amulet. There is one kind of fever generally known as "amphemerine;"[87] it is to be cured, they say, by the patient taking three drops of blood from an ass's ear, and swallowing them in two semi-sextarii of water. For quartan fever, the magicians recommend cats' dung to be attached to the body, with the toe of a horned owl, and, that the fever may not be recurrent, not to be removed until the seventh paroxysm is past. Who,[88] pray, could have ever made such a discovery as this? And what, too, can be the meaning of this combination? Why, of all things in the world, was the toe of a horned owl made choice of?

Other adepts in this art, who are more moderate in their suggestions, recommend for quartan fever, the salted liver of a cat that has been killed while the moon was on the wane, to be taken in wine just before the paroxysms come on. The magicians recommend, too, that the toes of the patient should be rubbed with the ashes of burnt cow-dung, diluted with a boy's urine, and that a hare's heart should be attached to the hands; they prescribe, also, hare's rennet, to be taken in drink just before the paroxysms come on. New goats' milk cheese is also given with honey, the whey being carefully extracted first.

CHAP. 67. (17.)—REMEDIES FOR MELANCHOLY, LETHARGY, AND PHTHISIS.

For patients affected with melancholy,[89] calves' dung, boiled in wine, is a very useful remedy. Persons are aroused from lethargy by applying to the nostrils the callosities from an ass's legs steeped in vinegar, or the fumes of burnt goats' horns or hair, or by the application of a wild boar's liver: a remedy which is also used for confirmed[90] drowsiness.

The cure of phthisis is effected by taking a wolf's liver boiled in thin wine; the bacon of a sow that has been fed upon herbs; or the flesh of a she-ass, eaten with the broth: this last mode in particular, being the one that is employed by

[87] Or "quotidian," daily fever.

[88] A rather singular episode in his narrative. It looks like a gloss.

[89] Under this name, as Ajasson remarks, the affections now called "hysteria" are included.

[90] "Veternum."

the people of Achaia. They say too, that the smoke of dried cow-dung—that of the animal when grazing, I mean—is remarkably good for phthisis, inhaled through a reed ;[91] and we find it stated that the tips of cows' horns are burnt, and administered with honey, in doses of two spoonfuls, in the form of pills. Goat suet, many persons say, taken in a pottage of alica,[92] or melted fresh with honied wine, in the proportion of one ounce of suet to one cyathus of wine, is good for cough and phthisis, care being taken to stir the mixture with a sprig of rue. One author of credit assures us that before now, a patient whose recovery has been despaired of, has been restored to health by taking one cyathus of wild goat[93] suet and an equal quantity of milk. Some writers, too, have stated that ashes of burnt swine's dung are very useful, mixed with raisin wine ; as also the lights of a deer, a spitter[94] deer in particular, smoke-dried and beaten up in wine.

CHAP. 68.—REMEDIES FOR DROPSY.

For dropsy, a wild boar's urine is good, taken in small doses in the patient's drink ; it is of much greater efficacy, however, when it has been left to dry in the bladder of the animal. The ashes, too, of burnt cow-dung, and of bulls' dung in particular —animals that are reared in herds, I mean—are highly esteemed. This dung, the name given to which is "bolbiton,"[95] is reduced to ashes, and taken in doses of three spoonfuls to one semisextarius of honied wine ; that of the female animal being used where the patient is a woman, and that of the other sex in the case of males ; a distinction about which the magicians have made a sort of grand mystery. The dung of a bull-calf is also applied topically for this disease, and ashes of burnt calves' dung are taken with seed of staphylinos,[96] in equal proportions, in wine. Goats' blood also is used, with the marrow ; but it is generally thought that the blood of the he-goat is the most efficacious, when the animal has fed upon lentisk, more particularly.

[91] Another instance of smoking, though not a very tempting one.
[92] See B. xviii. c. 29.
[93] "Rupicapra."
[94] "Subulo."
[95] From the Greek.
[96] See B. xix. c. 27, B. xx. c. 15, and B. xxv. c. 64.

CHAP. 69.—REMEDIES FOR ERYSIPELAS, AND FOR PURULENT ERUPTIONS.

For erysipelas a liniment of bears' grease is used, that from the kidneys in particular; fresh calves' dung also, or cow-dung; dried goats' milk cheese, with leeks; or else the fine scrapings of a deer's skin, brought off with pumice-stone and beaten up in vinegar. Where there is redness of the skin attended with itching, the foam from a horse's mouth is used, or the hoof, reduced to ashes.

For the cure of purulent[97] eruptions ashes of burnt asses' dung are applied, with butter; and for the removal of swarthy pimples, dried goats' milk cheese, steeped in honey and vinegar, is applied in the bath, no oil being used. Pustules are treated with ashes of swine's dung, applied with water, or else ashes of deer's antlers.

CHAP. 70.—REMEDIES FOR SPRAINS, INDURATIONS, AND BOILS.

For the cure of sprains the following applications are used; wild boars' dung or swine's dung; calves' dung; wild boars' foam, used fresh with vinegar; goats' dung, applied with honey; and raw beef, used as a plaster. For swellings, swine's dung is used, warmed in an earthen pot, and beaten up with oil. The best emollient for all kinds of indurations upon the body is wolf's fat, applied topically. In the case of sores which are wanted to break, the most effectual plan is to apply cow-dung warmed in hot ashes, or else goats' dung boiled in vinegar or wine. For the cure of boils, beef-suet is applied with salt; but if they are attended with pain, it is melted with oil, and no salt is used. Goat-suet is employed in a similar manner.

CHAP. 71.—REMEDIES FOR BURNS. THE METHOD OF TESTING BULL-GLUE; SEVEN REMEDIES DERIVED FROM IT.

For the treatment of burns, bears' grease is used, with lily roots; dried wild boars' dung also, or swine's dung; the ashes of burnt bristles, extracted from plasterers' brushes, beaten up with grease; the pastern-bone of an ox, reduced to ashes, and mixed with wax and bull's marrow or deer's marrow; or the dung of a hare. The dung, too, of a she-goat, they say, will effect a cure without leaving any scars.

[97] "Eruptionibus pituitæ."

The best glue is that prepared from the ears and genitals of the bull, and there is no better cure in existence for burns. There is nothing, however, that is more extensively adulterated; which is done by boiling up all kinds of old skins, and shoes even, for the purpose. The Rhodian glue is the purest of all, and it is this that painters and physicians mostly use. The whiter it is, the more highly glue is esteemed: that, on the other hand, which is black and brittle like wood, is looked upon as good for nothing.

CHAP. 72.—REMEDIES FOR AFFECTIONS OF THE SINEWS AND FOR CONTUSIONS.

For pains in the sinews, goats' dung, boiled in vinegar with honey, is considered one of the most useful remedies, and this even where the sinew[98] is threatened with putrefaction. Strains and contusions are healed with wild boars' dung, that has been gathered in spring and dried. A similar method is employed where persons have been dragged by a chariot or lacerated by the wheels, or have received contusions in any other way, the application being quite as effectual, should the dung happen to be fresh. Some think it a better plan, however, to boil it in vinegar; and if only powdered and taken in vinegar, they vouch for its good effects where persons are ruptured, wounded internally, or suffering from the effects of a fall.

Others again, who are of a more scrupulous tendency,[99] take the ashes of it in water; and the Emperor Nero, it is said, was in the habit of refreshing himself with this drink, when he attempted to gain the public applause at the three-horse chariot races.[1] Swine's dung, it is generally thought, is the next best to that of the goat.

CHAP. 73. (18.)—REMEDIES FOR HÆMORRHAGE.

Hæmorrhage is arrested by applying deer's rennet with vinegar, hare's rennet, hare's fur reduced to ashes, or ashes of burnt asses' dung. The dung, however, of male animals is the most efficacious for this purpose, being mixed with vinegar, and applied with wool, in all cases of hæmorrhage. In the same way, too, the ashes of a horse's head or thigh, or of burnt calves' dung, are used with vinegar; the ashes also of a goat's horns or dung,

[98] Where the sinew has been wounded and exposed, either vinegar or honey, Ajasson remarks, would be a highly dangerous application.

[99] "Reverentiores."

[1] "Trigario."

with vinegar. But it is the thick blood that issues from the liver of a he-goat when cut asunder, that is looked upon as the most efficacious; or else the ashes of the burnt liver of a goat of either sex, taken in wine or applied to the nostrils with vinegar. The ashes, too, of a leather wine-bottle—but only when made of he-goat skin—are used very efficiently with an equal quantity of resin, for the purpose of stanching blood, and knitting together the lips of the wound. A kid's rennet in vinegar, or the thighs of that animal, reduced to ashes, are said to be productive of a similar result.

CHAP. 74.—REMEDIES FOR ULCERS AND CARCINOMATOUS SORES.

Ulcers upon the legs and thighs are cured by an application of bears' grease, mixed with red earth: and those of a serpiginous nature by using wild boar's gall, with resin and white lead; the jaw-bone of a wild boar or swine, reduced to ashes; swine's dung in a dry state; or goats' dung, made luke-warm in vinegar. For other kinds of ulcers butter is used, as a detergent, and as tending to make new flesh; ashes of deer's antlers, or deer's marrow; or else bull's gall, mixed with oil of cyprus[2] or oil of iris. Wounds inflicted with edged weapons are rubbed with fresh swine's dung, or with dried swine's dung, powdered. When ulcers are phagedænic or fistulous, bull's gall is injected, with leek-juice or woman's milk; or else bull's blood, dried and powdered, with the plant cotyledon.[3]

Carcinomatous sores are treated with hare's rennet, sprinkled upon them with an equal proportion of capers in wine; gangrenes, with bears' grease, applied with a feather; and ulcers of a serpiginous nature with the ashes of an ass's hoofs, powdered upon them. The blood of the horse corrodes the flesh by virtue of certain septic powers which it possesses; dried horse-dung, too, reduced to ashes, has a similar effect. Those kinds of ulcers which are commonly known as "phagedænic," are treated with the ashes of a cow's hide, mixed with honey. Calves' flesh, as also cow-dung mixed with honey, prevents recent wounds from swelling. The ashes of a leg of veal, applied with woman's milk, are a cure for sordid ulcers, and the malignant sore known as "cacoëthes:"[4] bull-glue, melted, is

[2] See B. xii. c. 51. [3] See B. xxv. c. 101.

[4] "Bad habit." A sort of cancer, or malignant ulcer.

applied to recent wounds inflicted with edged weapons, the application being removed before the end of three days. Dried goats' milk cheese, applied with vinegar and honey, acts as a detergent upon ulcers; and goat suet, used in combination with wax, arrests the spread of serpiginous sores: if employed with pitch and sulphur, it will effect a thorough cure. The ashes of a kid's leg, applied with woman's milk, have a similar effect upon malignant ulcers; for the cure, too, of carbuncles, a sow's brains are roasted and applied.

CHAP. 75.—REMEDIES FOR THE ITCH.

The itch in man is cured very effectually by using the marrow of an ass, or the urine of that animal, applied with the mud it has formed upon the ground. Butter, too, is very good; as also in the case of beasts of burden, if applied with warmed resin: bull glue is also used, melted in vinegar, and incorporated with lime; or goat's gall, mixed with calcined alum. The eruption called "boa,"[5] is treated with cow-dung, a fact to which it is indebted for its name. The itch in dogs is cured by an application of fresh cows' blood, which, when quite dry, is renewed a second time, and is rubbed off the next day with strong lie-ashes.

CHAP. 76.—METHODS OF EXTRACTING FOREIGN SUBSTANCES WHICH ADHERE TO THE BODY, AND OF RESTORING SCARS TO THEIR NATURAL COLOUR.

Thorns and similar foreign substances are extracted from the body by using cats' dung, or that of she-goats, with wine; the rennet also of any kind of animal, that of the hare more particularly, with powdered frankincense and oil, or an equal quantity of mistletoe, or else with bee-glue.[6]

Ass suet restores scars of a swarthy hue to their natural colour; and they are equally effaced by using calf's gall made warm. Medical men add myrrh, honey, and saffron, and keep the mixture in a copper box; some, too, incorporate with it flower of copper.

CHAP. 77. (19.)—REMEDIES FOR FEMALE DISEASES.

Menstruation is promoted by using bull's gall, in unwashed wool, as a pessary: Olympias of Thebes adds hyssop and nitre.

[5] See B. xxiv. c. 35.

[6] "Propolis." See B. xi. c. 6.

Ashes, too, of deer's horns are taken in drink for the same purpose, and for derangements of the uterus they are applied topically, as also bull's gall, used as a pessary with opium, in the proportion of two oboli. It is a good plan, too, to use fumigations for the uterus, made with deer's hair, burnt. Hinds, they say, when they find themselves pregnant, are in the habit of swallowing a small stone. This stone, when found in their excrements, or in the uterus—for it is to be found there as well—attached to the body as an amulet, is a preventive of abortion. There are also certain small stones, found in the heart and uterus of these animals, which are very useful for women during pregnancy and in travail. As to the kind of pumice-stone which is similarly found in the uterus of the cow, we have already[7] mentioned it when treating of the formation of that animal.

A wolf's fat, applied externally, acts emolliently upon the uterus, and the liver of a wolf is very soothing for pains in that organ. It is found advantageous for women, when near delivery, to eat wolf's flesh, or, if they are in travail, to have a person near them who has eaten it; so much so, indeed, that it will act as a countercharm even to any noxious spells which may have been laid upon them. In case, however, a person who has eaten wolf's flesh should happen to enter the room at the moment of parturition, dangerous effects will be sure to follow. The hare, too, is remarkably useful for the complaints of females: the lights of that animal, dried and taken in drink, are beneficial to the uterus; the liver, taken in water with Samian earth, acts as an emmenagogue; and the rennet brings away the after-birth, due care being taken by the patient not to bathe the day before. Applied in wool as a pessary, with saffron and leek-juice, this last acts as an expellent upon the dead fœtus. It is a general opinion that the uterus of a hare, taken with the food, promotes the conception of male offspring, and that a similar effect is produced by using the testes and rennet of that animal. It is thought, too, that a leveret, taken from the uterus of its dam, is a restorative of fruitfulness to women who are otherwise past child-bearing. But it is the blood of a hare's fœtus that the magicians recommend males to drink: while for young girls they prescribe nine pellets of hare's dung, to ensure a durable firmness to the breasts. For a similar purpose, also,

[7] In B. xi. c. 79.

they apply hare's rennet with honey; and to prevent hairs from growing again when once removed, they use a liniment of hare's blood.

For inflations of the uterus, it is found a good plan to apply wild boars' dung or swine's dung topically with oil: but a still more effectual remedy is to dry the dung, and sprinkle it, powdered, in the patient's drink, even though she should be in a state of pregnancy or suffering the pains of child-birth. By administering sow's milk with honied wine, parturition is facilitated; and if taken by itself it will promote the secretion of the milk when deficient in nursing women. By rubbing the breasts of famales with sow's blood they are prevented from becoming too large. If pains are felt in the breasts, they will be alleviated by drinking asses' milk; and the same milk, taken with honey, has considerable efficacy as an emmenagogue. Stale fat, too, from the same animal, heals ulcerations of the uterus: applied as a pessary, in wool, it acts emolliently upon indurations of that organ; and, applied fresh by itself, or in water when stale, it has all the virtues of a depilatory.

An ass's milt, dried and applied in water to the breasts, promotes the secretion of the milk; and used in the form of a fumigation, it acts as a corrective upon the uterus. A fumigation made with a burnt ass's hoof, placed beneath a woman, accelerates parturition, so much so, indeed, as to expel the dead fœtus even: hence it is that it should only be employed in cases of miscarriage, it having a fatal effect upon the living fœtus. Asses' dung, applied fresh, has a wonderful effect, they say, in arresting discharges of blood in females: the same, too, with the ashes of this dung, which, used as a pessary, are very good for the uterus. If the skin is rubbed with the foam from a horse's mouth for forty days together, before the first hair has made its appearance, it will effectually prevent the growth thereof: a decoction, too, made from deer's antlers is productive of a similar effect, being all the better if they are used quite fresh. Mares' milk, used as an injection, is highly beneficial to the uterus.

Where the fœtus is felt to be dead in the uterus, the lichens or excrescences from a horse's legs, taken in fresh water, will act as an expellent: an effect produced also by a fumigation made with the hoofs or dry dung of that animal.

Procidence of the uterus is arrested by using butter, in the form of an injection; and indurations of that organ are removed by similarly employing ox-gall, with oil of roses, turpentine being applied externally in wool. They say, too, that a fumigation, made from ox-dung, acts as a corrective upon procidence of the uterus, and facilitates parturition; and that conception is promoted by the use of cows' milk. It is a well-known fact that sterility is often entailed by suffering in child-birth; an evil which may be averted, Olympias of Thebes assures us, by rubbing the parts, before sexual intercourse, with bull's gall, serpents' fat, verdigrease, and honey. In cases, too, where menstruation is too abundant, the external parts should be sprinkled with a solution of calf's gall, the moment before the sexual congress; a method which acts emolliently also upon indurations of the abdomen. Applied to the navel as a liniment, it arrests excessive discharges, and is generally beneficial to the uterus. The proportions generally adopted are—one denarius of gall, one-third of a denarius of opium, and as much oil of almonds as may appear to be requisite; the whole being applied in sheep's wool. The gall, too, of a bull-calf is beaten up with half the quantity of honey, and kept in readiness for the treatment of uterine diseases. If a woman about the time of conception eats roasted veal with the plant aristolochia,[8] she will bring forth a male child, we are assured. Calf's marrow, boiled in wine and water with the suet, and applied as a pessary, is good for ulcerations of the uterus; the same, too, with foxes' fat and cats' dung, the last being applied with resin and oil of roses.

It is considered a remarkably good plan to subject the uterus to fumigations made with burnt goats' horns. The blood of the wild goat, mixed with sea-palm,[9] acts as a depilatory. The gall of the other kinds of goat, used as an injection, acts emolliently upon callosities of the uterus, and ensures conception immediately after menstruation: it possesses also the virtues of a depilatory, the application being left for three days upon the flesh after the hair has been removed. The midwives assure us that she-goats' urine, taken in drink, and the dung, applied topically, will arrest uterine discharges, however much in excess. The membrane in which the kid is enclosed in the uterus, dried and taken in wine, acts as an expel-

[8] See B. xxv. cc. 79, 84, 91.

[9] See B. xiii. c. 49.

lent upon the after-birth. For affections of the uterus, it is thought a desirable plan to fumigate it with burnt kids' hair; and for discharges of blood, kids' rennet is administered in drink, or seed of henbane is applied. According to Osthanes, if a woman's loins are rubbed with blood taken from the ticks upon a black wild bull, she will be inspired with an aversion to sexual intercourse: she will forget, too, her former love, by taking a he-goat's urine in drink, some nard being mixed with it to disguise the loathsome taste.

CHAP. 78.—REMEDIES FOR THE DISEASES OF INFANTS.

For infants there is nothing more useful than butter,[10] either by itself or in combination with honey; for dentition more particularly, for soreness of the gums, and for ulcerations of the mouth. A wolf's tooth, attached to the body, prevents infants from being startled, and acts as a preservative against the maladies attendant upon dentition; an effect equally produced by making use of a wolf's skin. The larger teeth, also, of a wolf, attached to a horse's neck, will render him proof against all weariness, it is said. A hare's rennet, applied to the breasts of the nurse, effectually prevents diarrhœa in the infant suckled by her. An ass's liver, mixed with a little panax, and dropped into the mouth of an infant, will preserve it from epilepsy and other diseases to which infants are liable; this, however, must be done for forty days, they say. An ass's skin, too, thrown over infants, renders them insensible to fear. The first teeth shed by a horse, attached as an amulet to infants, facilitate dentition, and are better still, when not allowed to touch the ground. For pains in the spleen, an ox's milt is administered in honey, and applied topically; and for running ulcers it is used as an application, with honey. A calf's milt, boiled in wine, is beaten up, and applied to incipient ulcers of the mouth.

The magicians take the brains of a she-goat, and, after passing them through a gold ring, drop them into the mouth of the infant before it takes the breast, as a preservative against epilepsy and other infantile diseases. Goats' dung, attached to infants in a piece of cloth, prevents them from being restless, female infants in particular. By rubbing the gums of

[10] There is probably some truth in these statements as to the utility of butter and honey for infants.

infants with goats' milk or hare's brains, dentition is greatly facilitated.

CHAP. 79.—PROVOCATIVES OF SLEEP.

Cato was of opinion that hare's flesh,[11] taken as a diet, is provocative of sleep. It is a vulgar notion, too, that this diet confers beauty for nine days on those who use it; a silly play[12] upon words, no doubt, but a notion which has gained far too extensively not to have had some real foundation. According to the magicians, the gall of a she-goat, but only of one that has been sacrificed, applied to the eyes or placed beneath the pillow, has a narcotic effect. Too profuse perspiration is checked by rubbing the body with ashes of burnt goats' horns mixed with oil of myrtle.

CHAP. 80.—STIMULANTS FOR THE SEXUAL PASSIONS.

Among the aphrodisiacs, we find mentioned, a wild boar's gall, applied externally; swine's marrow, taken inwardly; asses' fat, mixed with the grease of a gander and applied as a liniment; the virulent substance described by Virgil[13] as distilling from mares when covered; and the dried testes of a horse, pulverized and mixed with the drink. The right testicle, also, of an ass, is taken in a proportionate quantity of wine, or worn attached to the arm in a bracelet; or else the froth discharged by that animal after covering, collected in a piece of red cloth and enclosed in silver, as Osthanes informs us. Salpe recommends the genitals of this animal to be plunged seven times in boiling oil, and the corresponding parts to be well rubbed therewith. Bialcon[14] says that these genitals should be reduced to ashes and taken in drink; or else the urine that has been voided by a bull immediately after covering: he recommends, also, that the groin should be well rubbed with earth moistened with this urine.

[11] Ajasson explains this by saying that the hare being eaten by the people of ancient Latium on festival days, with plenteous potations, they erroneously supposed the narcotic effects of the wine to be produced by the flesh of the hare.

[12] The resemblance of "lepos," "grace," to "lepus," "a hare." See Martial, B. v. Ep. 29.

[13] Georg. iii. 280. He alludes to the "hippomanes."

[14] Hardouin is probably right in his suggestion that "Dalion" is the correct reading here.

Mouse-dung, on the other hand, applied in the form of a liniment, acts as an antaphrodisiac. The lights of a wild boar or swine, roasted, are an effectual preservative against drunkenness; they must, however, be eaten fasting, and upon the same day. The lights of a kid, too, are productive of the same effect.

CHAP. 81. (20.)—REMARKABLE FACTS RELATIVE TO ANIMALS.

In addition to those already mentioned, there are various other marvellous facts related, with reference to these animals. When a horse-shoe becomes detached from the hoof, as often is the case, if a person takes it up and puts it by, it will act as a remedy for hiccup the moment he calls to mind the spot where he has placed it. A wolf's liver, they say, is similar to a horse's hoof in appearance; and a horse, they tell us, if it follows in the track of a wolf, will burst[15] asunder beneath its rider. The pastern-bones of swine have a certain tendency to promote discord, it is said. In cases of fire, if some of the dung can be brought away from the stalls, both sheep and oxen may be got out all the more easily, and will make no attempt to return. The flesh of a he-goat will lose its rank smell, if the animal has eaten barley-bread, or drunk an infusion of laser[16] the day on which it was killed. Meat that has been salted while the moon was on the wane, will never be attacked by worms. In fact, so great has been the care taken to omit no possible researches, that a deaf hare, we find, will grow fat[17] sooner than one that can hear!

As to the remedies for the diseases of animals—If a beast of burden voids blood, an injection must be used of swine's dung mixed with wine. For the maladies of oxen, a mixture of suet is used with quicksilver, and wild garlic boiled; the whole beaten up and administered in wine. The fat, too, of a fox is employed. The liquor of boiled horse-flesh, administered in their drink, is recommended for the cure of diseased swine: and, indeed, the maladies of all four-footed beasts may be effec-

[15] He has already stated, in c. 44, that a horse will become torpid if it follows in the track of a wolf; for which statement, according to Ajasson, there appears to be some foundation.

[16] See B. xix. c. 15.

[17] This is not unlikely; for it has no alarms to make it grow thin.

tually treated by boiling a she-goat whole, in her skin, along with a bramble-frog. Poultry, they say, will never be touched by a fox, if they have eaten the dried liver of that animal, or if the cock, when treading the hen, has had a piece of fox's skin about his neck. The same property, too, is attributed to a weazel's gall. The oxen in the Isle of Cyprus cure themselves of gripings in the abdomen, it is said, by swallowing[18] human excrements: the feet, too, of oxen will never be worn to the quick, if their hoofs are well rubbed with tar before they begin work. Wolves will never approach a field, if, after one has been caught and its legs broken and throat cut, the blood is dropped little by little along the boundaries of the field, and the body buried on the spot from which it was first dragged. The share, too, with which the first furrow in the field has been traced in the current year, should be taken from the plough, and placed upon the hearth of the Lares, where the family is in the habit of meeting, and left there till it is consumed: so long as this is in doing, no wolf will attack any animal in the field.

We will now turn to an examination of those animals which, being neither tame nor wild, are of a nature peculiar to themselves.

SUMMARY. — Remedies, narratives, and observations, one thousand six hundred and eighty-two.

ROMAN AUTHORS QUOTED.—M. Varro,[19] L. Piso,[20] Fabianus,[21] Valerius Antias,[22] Verrius Flaccus,[23] Cato the Censor,[24] Servius Sulpicius,[25] Licinius Macer,[26] Celsus,[27] Massurius,[28] Sextius Niger[29]

[18] See B. viii. c. 41, as to a similar practice on the part of the panther.

[19] See end of B. ii.

[20] See end of B. ii.

[21] For Fabianus Papirius, see end of B. ii. For Fabianus Sabinus, see end of B. xviii.

[22] See end of B. ii.

[23] See end of B. iii.

[24] See end of B. iii.

[25] Servius Sulpicius Lemonia Rufus, a contemporary and friend of Cicero. He was Consul with M. Claudius Marcellus, B.C. 51, and died B.C. 43, at the siege of Mutina. He left about 180 treatises on various subjects; but beyond the fact that he is often quoted by the writers whose works form part of the Digest, none of his writings (with the exception of two letters to Cicero) have come down to us.

[26] See end of B. xix.

[27] See end of B. vii.

[28] See end of B. vii.

[29] See end of B. xii.

who wrote in Greek, Bithus[30] of Dyrrhachium, Opilius[31] the physician, Granius[32] the physician.

FOREIGN AUTHORS QUOTED.—Democritus,[33] Apollonius[34] who wrote the "Myrosis," Miletus,[35] Artemon,[36] Sextilius,[37] Antæus,[38] Homer, Theophrastus,[39] Lysimachus,[40] Attalus,[41] Xenocrates,[42] Orpheus[43] who wrote the "Idiophya," Archelaüs[44] who wrote a similar work, Demetrius,[45] Sotira,[46] Laïs,[47] Ele-

[30] From the mention made of him in Chap. 23, he was probably a physician. Nothing further is known of him.

[31] Aurelius Opilius, the freedman of an Epicurean. He taught philosophy, rhetoric, and grammar at Rome, but finally withdrew to Smyrna. One of his works, mentioned by A. Gellius, was entitled "Musæ," and the name of another was "Pinax."

[32] From the mention made of his profound speculations in Chap. 9, Fabricius has reckoned him among the medical writers of Rome. It has also been suggested that he may have been the Granius Flaccus mentioned by Censorinus as the author of the "Indigitamenta," or Register of the Pontiffs.

[33] See end of B. ii.

[34] Probably Apollonius Mus, or Myronides, a physician who flourished in the first century B.C., who is mostly identified with Apollonius Herophileius. His "Myrosis" here mentioned is probably the work "On Unguents" mentioned by Athenæus, B. xv.

[35] Nothing whatever is known of him. It has been suggested that the name may have been "Melitus." A contemporary of Socrates, an orator and tragic writer, was so named.

[36] Beyond the mention of him in c. 2 of this Book, nothing is known relative to this medical writer: no great loss, perhaps, if we may judge from the extract there given.

[37] Though mentioned among the foreign writers, the name is evidently Roman. Nothing relative to him is known.

[38] See end of B. xii.

[39] See end of B. iii.

[40] Probably the writer mentioned at the end of B. viii.

[41] See end of B. viii.

[42] See end of B. xx.

[43] See end of B. xx. The "Idiophya" was probably a work "On the Peculiar Animals," which passed as the composition of the mythic Orpheus.

[44] A Greek poet, said to have been born at Chersonesus, a town in Egypt. Some of his Epigrams are still extant in the Anthology, and it has been suggested that he flourished either in the time of Ptolemy Soter, of Ptolemy Euergetes II., or of Ptolemy Philadelphus. His work "On Peculiar Animals," here mentioned, was probably written in verse.

[45] See end of B. viii.

[46] A female writer on medical subjects. In addition to her work mentioned in Chap. 23 of this Book, Labbe speaks of a work of hers in MS. "On Menstruation," preserved in the Library at Florence.

[47] The female who is mentioned in Chap. 23 of this Book as having written on Abortion, or the Diseases peculiar to Females, was probably a

phantis,[48] Salpe,[49] Olympias[50] of Thebes, Diotimus[51] of Thebes, Iollas,[52] Andreas,[53] Marcion[54] of Smyrna, Æschines[55] the physician, Hippocrates,[56] Aristotle,[57] Metrodorus[58] of Scepsos, Icetidas[59] the physician, Apelles[60] the physician, Hesiod,[61] Dalion,[62] Cæcilius,[63] Bion[64] who wrote "On Powers,"[64*] Anaxilaüs,[65] King Juba.[66]

different person from either of the two famous courtesans of that name. Nothing whatever is known of her.

[48] The writer of certain amatory poems, much admired by the Emperor Tiberius, generally supposed, from the grammatical form of the name, to have been a female. Galen quotes a work "On Cosmetics," as written by a person of this name.

[49] A native of Lemnos, who wrote on the Diseases of Women. Nymphodorus, as quoted by Athenæus, states that she also wrote verses on Sportive subjects. [50] See end of B. xx.

[51] Beyond the mention made of him in c. 23, nothing further is known relative to this writer. Theophrastus, in his work on Sudorifics, speaks of a person of this name as having written on Perspiration.

[52] See end of B. xii. [53] See end of B. xx.

[54] Beyond the mention made of him in c. 7 of this Book, nothing is known of this writer. Hardouin suggests that he may have been identical with the Micton mentioned at the end of B. xx.

[55] He is spoken of as a native of Athens, in c. 10 of this Book. Beyond this, nothing is known of him.

[56] See end of B. vii. [57] See end of B. ii. [58] See end of B. iii.

[59] Or more probably, Hicetidas. Nothing is known of this writer.

[60] A native of Thasos. He is also mentioned by Galen.

[61] See end of B. vii. [62] See end of B. vi.

[63] Probably a physician, of whom Athenæus speaks as being a native of Argos, and writer of a treatise on Fish.

[64] Probably a different writer from the one of that name mentioned at the end of B. vi. [64*] Περὶ δυνάμεων.

[65] See end of B. xxi. [66] See end of B. v.

BOOK XXIX.

REMEDIES DERIVED FROM LIVING CREATURES.

CHAP. 1. (1.)—THE ORIGIN OF THE MEDICAL ART.

THE nature and multiplicity of the various remedies already described or which still remain to be enlarged upon, compel me to enter upon some further details with reference to the art of medicine itself: aware as I am, that no one[1] has hitherto treated of this subject in the Latin tongue, and that if all new enterprises are difficult or of doubtful success, it must be one in particular which is so barren of all charms to recommend it, and accompanied with such difficulties of illustration. It will not improbably suggest itself, however, to those who are familiar with this subject, to make enquiry how it is that in the practice of medicine the use of simples has been abandoned, so convenient as they are and so ready prepared to our hand: and they will be inclined to feel equal surprise and indignation when they are informed that no known art, lucrative as this is beyond all the rest, has been more fluctuating, or subjected to more frequent variations.

Commencing by ranking its inventors in the number of the gods,[2] and consecrating for them a place in heaven, the art of medicine, at the present day even, teaches us in numerous instances to have recourse to the oracles for aid. In more recent times again, the same art has augmented its celebrity, at the cost perhaps of being charged with criminality, by devising the fable that Æsculapius was struck by lightning for presuming to raise Tyndareus[3] to life. And this example notwithstanding, it has not hesitated to relate how that others, through its agency, have since been restored to life. Already enjoying celebrity in the days

[1] He must surely have forgotten Celsus; unless, indeed, Pliny was unacquainted with his treatise "De Medicinâ."

[2] Apollo and Æsculapius, Agenor, Hercules, Chiron, and others.

[3] The husband of Leda, and the father of Castor, Timandra, Clytæmnestra, and Philonoë. Hippolytus also was fabled to have been raised from the dead by Æsculapius.

of the Trojan War, its traditions from that period have acquired an additional degree of certainty; although in those times, we may remark, the healing art confined itself solely to the treatment of wounds.

CHAP. 2.—PARTICULARS RELATIVE TO HIPPOCRATES. DATE OF THE ORIGIN OF CLINICAL PRACTICE AND OF THAT OF IATRALIPTICS.

Its succeeding history, a fact that is truly marvellous, remains enveloped in the densest night, down to the time of the Peloponnesian War;[4] at which period it was restored to light by the agency of Hippocrates, a native of Cos, an island flourishing and powerful in the highest degree, and consecrated to Æsculapius. It being the practice for persons who had recovered from a disease to describe in the temple of that god the remedies to which they had owed their restoration to health, that others might derive benefit therefrom in a similar emergency; Hippocrates, it is said, copied out these prescriptions, and, as our fellow-countryman Varro will have it, after burning the temple to the ground,[4*] instituted that branch of medical practice which is known as "Clinics."[5] There was no limit after this to the profits derived from the practice of medicine; for Prodicus,[6] a native of Selymbria, one of his disciples, founded the branch of it known as "Iatraliptics,"[7] and so discovered a means of enriching the very anointers even and the commonest drudges[8] employed by the physicians.

CHAP. 3.—PARTICULARS RELATIVE TO CHRYSIPPUS AND ERASISTRATUS.

In the rules laid down by these professors, changes were effected by Chrysippus with a vast parade of words, and, after

[4] Hippocrates is generally supposed to have been born B.C. 460.

[4*] In order to destroy the medical books and prescriptions there. The same story is told, with little variation, of Avicenna. Cnidos is also mentioned as the scene of this act of philosophical incendiarism.

[5] "Clinice"—Chamber-physic, so called because the physician visited his patients ἐν κλίνῃ, "in bed."

[6] It is supposed by most commentators that Pliny commits a mistake here, and that in reality he is alluding to Herodicus of Selymbria in Thrace, who was the *tutor*, and not the disciple, of Hippocrates. Prodicus of Selymbria does not appear to be known.

[7] "Healing by ointments," or, as we should call it at the present day, "The Friction cure."

[8] "Mediastinis."

Chrysippus, by Erasistratus, son[9] of the daughter of Aristotle. For the cure of King Antiochus—to give our first illustration of the profits realized by the medical art—Erasistratus received from his son, King Ptolemæus, the sum of one hundred talents.

CHAP. 4.—THE EMPIRIC BRANCH OF MEDICINE.

Another sect again, known as that of the Empirics[10]—because it based its rules upon the results of experiment—took its rise in Sicily, having for its founder Acron of Agrigentum, a man recommended by the high authority of Empedocles[11] the physician.

CHAP. 5. — PARTICULARS RELATIVE TO HEROPHILUS AND OTHER CELEBRATED PHYSICIANS. THE VARIOUS CHANGES THAT HAVE BEEN MADE IN THE SYSTEM OF MEDICINE.

These several schools of medicine, long at variance among themselves, were all of them condemned by Herophilus,[12] who regulated the arterial pulsation according to the musical[13] scale, correspondingly with the age of the patient. In succeeding years again, the theories of this sect were abandoned, it being found that to belong to it necessitated an acquaintance with literature. Changes, too, were effected in the school, of which, as already[13*] stated, Asclepiades had become the founder. His disciple, Themison,[14] who at first in his writings implicitly followed him, soon afterwards, in compliance with the growing degeneracy of the age, went so far as to modify his own methods of treatment; which, in their turn, were entirely displaced, with the authorization of the late Emperor Augustus, by Antonius Musa,[15] a physician who had rescued that prince

[9] Pythias, the daughter of Aristotle, was his stepmother, and adopted him. His mother's name was Cretoxena.

[10] Or "Sect of Experimentalists." They based their practice upon experience derived from the observation of facts. The word "Empiric" is used only in a bad sense at the present day. For an account of Hippocrates, see end of B. vii.; of Chrysippus, see end of B. xx.; and of Erasistratus, see end of B. xi.

[11] See end of B. xi.

[12] See end of B. xi.

[13] See B. xi. c. 88. The Chinese, Ajasson remarks, apply the musical scale to the pulsation; it being a belief of the Mandarins that the body is a musical instrument, and that to be in health it must be kept in tune.

[13*] In B. xxvi. cc. 7, 8.

[14] See end of B. xi.

[15] See B. xix. c. 38.

from a most dangerous malady, by following a mode of treatment diametrically opposite.

I pass over in silence many physicians of the very highest celebrity, the Cassii, for instance, the Calpetani, the Arruntii, and the Rubrii, men who received fees yearly from the great, amounting to no less than two hundred and fifty thousand sesterces. As for Q. Stertinius, he thought that he conferred an obligation upon the emperors in being content with five hundred thousand[16] sesterces per annum; and indeed he proved, by an enumeration of the several houses, that a city practice would bring him in a yearly income of not less than six hundred thousand sesterces.

Fully equal to this was the sum lavished upon his brother by Claudius Cæsar; and the two brothers, although they had drawn largely upon their fortunes in beautifying the public buildings at Neapolis, left to their heirs no less than thirty millions of sesterces![17] such an estate as no physician but Arruntius had till then possessed.

Next in succession arose Vettius Valens, rendered so notorious by his adulterous connection[18] with Messalina, the wife of Claudius Cæsar, and equally celebrated as a professor of eloquence. When established in public favour, he became the founder of a new sect.

It was in the same age, too, during the reign of the Emperor Nero, that the destinies of the medical art passed into the hands of Thessalus,[19] a man who swept away all the precepts of his predecessors, and declaimed with a sort of frenzy against the physicians of every age; but with what discretion and in what spirit, we may abundantly conclude from a single trait presented by his character—upon his tomb, which is still to be seen on the Appian Way, he had his name inscribed as the "Iatronices"—the "Conqueror of the Physicians." No stage-player, no driver of a three-horse chariot, had a greater throng attending him when he appeared in public: but he was at last eclipsed in credit by Crinas, a native of Massilia, who, to wear an appearance of greater discreetness and more devoutness, united in himself the pursuit of two sciences, and

[16] Rather more than £4400.
[17] More than £265,000.
[18] For which he was put to death A.D. 48.
[19] A native of Tralles in Lydia, and the son of a weaver there. Galen mentions him in terms of contempt and ridicule.

prescribed diets to his patients in accordance with the movements of the heavenly bodies, as indicated by the almanacks of the mathematicians, taking observations himself of the various times and seasons. It was but recently that he died, leaving ten millions of sesterces, after having expended hardly a less sum upon building the walls of his native place and of other towns.

It was while these men were ruling our destinies, that all at once, Charmis, a native also of Massilia, took[20] the City by surprise. Not content with condemning the practice of preceding physicians, he proscribed the use of warm baths as well, and persuaded people, in the very depth of winter even, to immerse themselves in cold water. His patients he used to plunge into large vessels filled with cold water, and it was a common thing to see aged men of consular rank make it a matter of parade to freeze themselves; a method of treatment, in favour of which Annæus[21] Seneca gives his personal testimony, in writings still extant.

There can be no doubt whatever, that all these men, in the pursuit of celebrity by the introduction of some novelty or other, made purchase of it at the downright expense of human life. Hence those woeful discussions, those consultations at the bedside of the patient, where no one thinks fit to be of the same opinion as another, lest he may have the appearance of being subordinate to another; hence, too, that ominous inscription to be read upon a tomb, "It was the multitude of physicians that killed me."[22]

The medical art, so often modified and renewed as it has been, is still on the change from day to day, and still are we impelled onwards by the puffs[23] which emanate from the ingenuity of the Greeks. It is quite evident too, that every one among them that finds himself skilled in the art of speech, may forthwith create himself the arbiter of our life and death: as though, forsooth, there were not thousands[24] of nations who

[20] "Invasit."

[21] Ep. 53 and 83. His "adstipulatio" is of a very equivocal character, however.

[22] "Turbâ medicorum perii." This is supposed to be borrowed from a line of Menander—

Πολλῶν ἰατρῶν ἴσοδος μ' ἀπώλεσεν.

[23] "Flatu."

[24] Herodotus states this with reference to the Babylonians; Strabo, the

live without any physicians at all, though not, for all that, without the aid of medicine. Such, for instance, was the Roman[25] people, for a period of more than six hundred years; a people, too, which has never shown itself slow to adopt all useful arts, and which even welcomed the medical art with avidity, until, after a fair experience of it, there was found good reason to condemn it.

CHAP. 6.—WHO FIRST PRACTISED AS A PHYSICIAN AT ROME, AND AT WHAT PERIOD.

And, indeed, it appears to me not amiss to take the present opportunity of reviewing some remarkable facts in the days of our forefathers connected with this subject. Cassius Hemina,[26] one of our most ancient writers, says that the first physician that visited Rome was Archagathus, the son of Lysanias, who came over from Peloponnesus, in the year of the City 535, L. Æmilius and M. Livius being consuls. He states also, that the right of free citizenship[27] was granted him, and that he had a shop[28] provided for his practice at the public expense in the Acilian Cross-way;[29] that from his practice he received the name of "Vulnerarius;"[30] that on his arrival he was greatly welcomed at first, but that soon afterwards, from the cruelty displayed by him in cutting and searing his patients, he acquired the new name of "Carnifex,"[31] and brought his art and physicians in general into considerable disrepute.

That such was the fact, we may readily understand from the words of M. Cato, a man whose authority stands so high of itself, that but little weight is added to it by the triumph[32] which he gained, and the Censorship which he held. I shall, therefore, give his own words in reference to this subject.

CHAP. 7.—THE OPINIONS ENTERTAINED BY THE ROMANS ON THE ANCIENT PHYSICIANS.

"Concerning those Greeks, son Marcus, I will speak to you

Bastitani, a people of Spain; and Eusebius, the more ancient inhabitants of Spain.

[25] See B. xx. c. 33.

[26] See end of B. xii.

[27] "Jus Quiritium."

[28] "Tabernam." A surgery, in fact, the same as the "iatreion" of the Greeks.

[29] Or "carrefour"—"compitum." The Acilian *Gens* pretended to be under the especial tutelage of the gods of medicine.

[30] The "Wound-curer," from "vulnus," a wound.

[31] "Executioner," or "hangman."

[32] For his conquests in Spain.

more at length on the befitting occasion. I will show you the results of my own experience at Athens, and that, while it is a good plan to dip into their literature,[33] it is not worth while to make a thorough acquaintance with it. They are a most iniquitous and intractable race, and you may take my word as the word of a prophet, when I tell you, that whenever that nation shall bestow its literature upon Rome it will mar everything; and that all the sooner, if it sends its physicians among us. They have conspired among themselves to murder all barbarians with their medicine; a profession which they exercise for lucre, in order that they may win our confidence,[34] and dispatch us all the more easily. They are in the common habit, too, of calling us barbarians, and stigmatize us beyond all other nations, by giving us the abominable appellation of Opici.[35] I forbid you to have anything to do with physicians."

CHAP. 8.—EVILS ATTENDANT UPON THE PRACTICE OF MEDICINE.

Cato, who wrote to this effect, died in his eighty-fifth year, in the year of the City 605; so that no one is to suppose that he had not sufficient time to form his experience, either with reference to the duration of the republic, or the length of his own life. Well then—are we to conclude that he has stamped with condemnation a thing that in itself is most useful? Far from it, by Hercules! for he subjoins an account of the medical prescriptions, by the aid of which he had ensured to himself and to his wife a ripe old age; prescriptions[36] upon which we are now about to enlarge. He asserts also that he has a book of recipes in his possession, by the aid of which he treats the maladies of his son, his servants, and his friends; a book from which we have extracted the various prescriptions according to the several maladies for which they are employed.

It was not the thing itself that the ancients condemned, but it was the art as then practised, and they were shocked, more particularly, that man should pay so dear for the enjoyment of life. For this reason it was, they say, that the Temple of

[33] "Illorum literas inspicere."

[34] On the principle that that which costs money *must* be worth having.

[35] The Opici or Osci were an ancient tribe of Italy, settled in Campania, Latium, and Samnium. From their uncivilized habits the name was long used as a reproachful epithet, equivalent to our words "bumpkin," "clod-hopper," or "chawbacon."

[36] Marked by their supereminent absurdity, as Fée remarks.

Æsculapius, even after he was received as a divinity, was built without the City, and afterwards on an island;[37] for this reason, too, it was, that when, long after the time of Cato, the Greeks were expelled from Italy, the physicians were not[38] exempted from the decree. And here I will[39] improve upon the foresight displayed by them. Medicine is the only one of the arts of Greece, that, lucrative as it is, the Roman gravity has hitherto refused to cultivate. It is but very few of our fellow-citizens that have even attempted it, and so soon as ever they have done so, they have become deserters to the Greeks forthwith.[40] Nay, even more than this, if they attempt to treat of it in any other language than Greek, they are sure to lose all credit, with the most ignorant even, and those who do not understand a word of Greek; there being all the less confidence felt by our people in that which so nearly concerns their welfare, if it happens to be intelligible to them. In fact, this is the only one of all the arts, by Hercules! in which the moment a man declares[41] himself to be an adept, he is at once believed, there being at the same time no imposture, the results of which are more fraught with peril. To all this, however, we give no attention, so seductive is the sweet influence of the hope entertained of his ultimate recovery by each.

And then besides, there is no law in existence whereby to punish the ignorance of physicians, no instance before us of capital punishment inflicted. It is at the expense of our perils that they learn, and they experimentalize by putting us to death, a physician being the only person that can kill another with sovereign impunity. Nay, even more than this, all the blame is thrown upon the sick man only; he is accused of disobedience forthwith, and it is the person who is dead and gone that is put upon his trial. It is the usage at Rome for the decuries[42] to pass examination under the censorship of the

[37] Formed by the river Tiber. See the Quæst. Rom. of Plutarch, on this subject.

[38] We have adopted Sillig's suggestion, and read "nec" for "et" here. The meaning, however, is very doubtful.

[39] "Augebo providentiam illorum." The meaning of this passage also is doubtful.

[40] By adopting that language instead of the Latin; Sextius Niger, for instance.

[41] Diplomas seem to have been less cared for in those times than at the present day even, when quackery has so free a range.

[42] See B. iii. c. 26, and B. xxxiii. cc. 7, 8.

emperor, and for inquisitions to be made at our party-walls[43] even: persons who are to sit in judgment on our monetary matters are sent for to Gades[44] and the very Pillars of Hercules; while a question of exile is never entertained without a panel of forty-five men selected for the purpose.[45] But when it is the judge's own life that is at stake, who are the persons that are to hold council upon it, but those who the very next moment are about to take it!

And yet so it is, that we only meet with our deserts, no one of us feeling the least anxiety to know what is necessary for his own welfare. We walk[46] with the feet of other people, we see with the eyes of other people, trusting to the memory of others we salute one another, and it is by the aid of others that we live. The most precious objects of existence, and the chief supports[47] of life, are entirely lost to us, and we have nothing left but our pleasures to call our own. I will not leave Cato exposed to the hatred of a profession so ambitious as this, nor yet that senate which judged as he did, but at the same time I will pursue my object without wresting to my purpose the crimes practised by its adepts, as some might naturally expect. For what profession has there been more fruitful in poisonings, or from which there have emanated more frauds upon wills? And then, too, what adulteries have been committed, in the very houses of our princes even! the intrigue of Eudemus,[48] for example, with Livia, the wife of Drusus Cæsar, and that of Valens with the royal lady previously mentioned.[49] Let us not impute these evils, I say, to the art, but to the men who practise it; for Cato, I verily believe, as little apprehended

[43] "Inquisitio per parietes." The reading is doubtful, but he not improbably alludes to the employment of spies.

[44] Hardouin thinks that he alludes to Cornelius Balbus here, a native of Gades. See B. v. c. 5, and B. vii. 44.

[45] "Electis viris datur tabula." He alludes to the three tablets delivered to the Judices, one of which had inscribed on it "Acquitted," another "Not proven," and a third "Guilty"—*Absolvatur*, *Non liquet*, and *Condemno*.

[46] "In this place he casteth in the Romans' teeth, their *Lecticarii*, *Anagnostæ*, and *Nomenclatores*."—*Holland.* Letter-bearers, readers, and prompters as to the names of the persons addressed.

[47] He alludes to the resources of medicine.

[48] A physician at Rome, who was afterwards put to the torture for this crime. Livia was the daughter of Drusus Nero, the brother of Tiberius.

[49] Messalina, mentioned in c. 5 of this Book.

such practices as these in the City, as he did the presence of royal ladies[50] there.

I will not accuse the medical art of the avarice even of its professors, the rapacious bargains made with their patients while their fate is trembling in the balance, the tariffs framed upon their agonies, the monies taken as earnest for the dispatching of patients, or the mysterious secrets of the craft. I will not mention how that cataract must be couched[51] only, in the eye, in preference to extracting it at once—practices, all of them, which have resulted in one very great advantage, by alluring hither such a multitude of adventurers; it being no moderation on their part, but the rivalry existing between such numbers of practitioners, that keeps their charges within moderation. It is a well-known fact that Charmis, the physician[52] already mentioned, made a bargain with a patient of his in the provinces, that he should have two hundred thousand sesterces for the cure; that the Emperor Claudius extorted from Alcon, the surgeon,[53] ten millions of sesterces by way of fine; and that the same man, after being recalled from his exile in Gaul, acquired a sum equally large in the course of a few years.

These are faults, however, which must be imputed to individuals only; and it is not my intention to waste reproof upon the dregs of the medical profession, or to call attention to the ignorance displayed by that crew,[54] the violation of all regimen in their treatment of disease, the evasions practised in the use of warm baths, the strict diet they imperiously prescribe, the food that is crammed into these same patients, exhausted as they are, several times a day; together with a thousand other methods of showing how quick they are to change their mind, their precepts for the regulation of the kitchen, and their recipes for the composition of unguents, it being one grand object with them to lose sight of none of the usual incitements to sensuality. The importation of foreign merchandize, and the introduction of tariffs settled by foreigners,[55] would have been highly displeasing to our ances-

[50] Nothing could possibly be more remote from his republican notions, than "reginæ" at Rome.

[51] "Emovendam." In order that a future job may be ensured.

[52] In c. 5 of this Book.

[53] "Vulnerum medico."

[54] "Ejus turbæ."

[55] See B. xxiv. c. 1.

tors, I can readily imagine; but it was not these inconveniences that Cato had in view, when he spoke thus strongly in condemnation of the medical art.

"Theriace"[56] is the name given to a preparation devised by luxury; a composition formed of six hundred[57] different ingredients; and this while Nature has bestowed upon us such numbers of remedies, each of which would have fully answered the purpose employed by itself! The Mithridatic[58] antidote is composed of four and fifty ingredients, none of which are used in exactly the same proportion, and the quantity prescribed is in some cases so small as the sixtieth part of one denarius! Which of the gods, pray, can have instructed man in such trickery as this, a height to which the mere subtlety of human invention could surely never have reached? It clearly must emanate from a vain ostentation of scientific skill, and must be set down as a monstrous system of puffing off the medical art.

And yet, after all, the physicians themselves do not understand this branch of their profession; and I have ascertained that it is a common thing for them to put mineral vermilion[59] in their medicines, a rank poison, as I shall have occasion[60] to show when I come to speak of the pigments, in place of Indian cinnabar, and all because they mistake the name of the one drug for that of the other! These, however, are errors which only concern the health of individuals, while it is the practices which Cato foresaw and dreaded, less dangerous in themselves and little regarded, practices, in fact, which the leading men in the art do not hesitate to avow, that have wrought[61] the corruption of the manners of our empire.

The practices I allude to are those to which, while enjoying robust health, we submit: such, for instance, as rubbing the body with wax and oil,[62] a preparation for a wrestling match, by rights, but which, these men pretend, was invented as a preservative of health; the use of hot baths, which are necessary,

[56] The origin of our word "treacle." See B. xx. c. 100, and Note 97.
[57] Used as a round number, like our expression "ten thousand."
[58] See B. xxiii. c. 77, and B. xxv. c. 26.
[59] "Minium." This red lead had the name of "cinnabaris nativa," whence the error.
[60] In B. xxxiii. c. 38.
[61] As tending to effeminacy, or undermining the constitution.
[62] See B. xxviii. c. 13.

they have persuaded us, for the proper digestion of the food, baths which no one ever leaves without being all the weaker for it, and from which the more submissive of their patients are only carried to the tomb; potions taken fasting; vomits to clear the stomach, and then a series of fresh drenchings with drink; emasculation, self-inflicted by the use of pitch-plasters as depilatories; the public exposure, too, of even the most delicate parts of the female body for the prosecution of these practices. Most assuredly so it is, the contagion which has seized upon the public morals, has had no more fertile source than the medical art, and it continues, day by day even, to justify the claims of Cato to be considered a prophet and an oracle of wisdom, in that assertion of his, that it is quite sufficient to dip into the records of Greek genius, without becoming thoroughly acquainted with them.

Such then is what may be said in justification of the senate and of the Roman people, during that period of six hundred years in which they manifested such repugnance to an art, by the most insidious terms of which, good men are made to lend their credit and authority to the very worst, and so strongly entered their protest against the silly persuasions entertained by those, who fancy that nothing can benefit them but what is coupled with high price.

I entertain no doubt, too, that there will be found some to express their disgust at the particulars which I am about to give, in relation to animals: and yet Virgil himself has not disdained —when, too, there was no necessity for his doing so—to speak of ants and weevils,

"And nests by beetles made that shun the light."[63]

Homer,[64] too, amid his description of the battles of the gods, has not disdained to remark upon the voracity of the common fly; nor has Nature, she who engendered man, thought it beneath her to engender these insects as well. Let each then make it his care, not so much to regard the thing itself, as to rightly appreciate in each case the cause and its effects.

CHAP. 9.—THIRTY-FIVE REMEDIES DERIVED FROM WOOL.

I shall begin then with some remedies that are well known,

[63] "Lucifugis congesta cubilia blattis." Georg. I. 184, IV. 243.
[64] Il. xvii. 570, *et seq.*

those namely, which are derived from wool and from the eggs of birds, thus giving due honour to those substances which hold the principal place in the estimation of mankind; though at the same time I shall be necessitated to speak of some others out of their proper place, according as occasion may offer. I should not have been at a loss for high-flown language with which to grace my narrative, had I made it my design to regard anything else than what, as being strictly trustworthy,[65] becomes my work: for among the very first remedies mentioned, we find those said to be derived from the ashes and nest of the phœnix,[66] as though, forsooth, its existence were a well ascertained fact, and not altogether a fable. And then besides, it would be a mere mockery to describe remedies that can only return to us once in a thousand years.

(2.) The ancient Romans attributed to wool a degree of religious importance even, and it was in this spirit that they enjoined that the bride should touch the door-posts of her husband's house with wool. In addition to dress and protection from the cold, wool, in an unwashed state, used in combination with oil, and wine or vinegar, supplies us with numerous remedies, according as we stand in need of an emollient or an excitant, an astringent or a laxative. Wetted from time to time with these liquids, greasy wool is applied to sprained limbs, and to sinews that are suffering from pain. In the case of sprains, some persons are in the habit of adding salt, while others, again, apply pounded rue and grease, in wool: the same, too, in the case of contusions or tumours. Wool will improve the breath, it is said, if the teeth and gums are rubbed with it, mixed with honey; it is very good, too, for phrenitis,[67] used as a fumigation. To arrest bleeding at the nose, wool is introduced into the nostrils with oil of roses; or it is used in another manner, the ears being well plugged with it. In the case of inveterate ulcers it is applied topically with honey: soaked in wine or vinegar, or in cold water and oil, and then squeezed out, it is used for the cure of wounds.

Rams' wool, washed in cold water, and steeped in oil, is used for female complaints, and to allay inflammations of the uterus. Procidence of the uterus is reduced by using this wool

[65] He certainly does not *always* keep this object in view.

[66] See B. x. c. 2, and B. xii. c. 42.

[67] A form of fever, Littré remarks, that is known by the moderns as "pseudo-continuous."

in the form of a fumigation. Greasy wool, used as a plaster and as a pessary, brings away the dead fœtus, and arrests uterine discharges. Bites inflicted by a mad dog are plugged with unwashed wool, the application being removed at the end of seven days. Applied with cold water, it is a cure for agnails: steeped in a mixture of boiling nitre, sulphur, oil, vinegar, and tar, and applied twice a day, as warm as possible, it allays pains in the loins. By making ligatures with unwashed rams' wool about the extremities of the limbs, bleeding is effectually stopped.

In all cases, the wool most esteemed is that from the neck of the animal; the best kinds of wool being those of Galatia, Tarentum, Attica, and Miletus. For excoriations, blows, bruises, contusions, crushes, galls, falls, pains in the head and other parts, and for inflammation of the stomach, unwashed wool is applied, with a mixture of vinegar and oil of roses. Reduced to ashes, it is applied to contusions, wounds, and burns, and forms an ingredient in ophthalmic compositions. It is employed, also, for fistulas and suppurations of the ears. For this last purpose, some persons take the wool as it is shorn, while others pluck it from the fleece; they then cut off the ends of it, and after drying and carding it, lay it in pots of unbaked earth, steep it well in honey, and burn it. Others, again, arrange it in layers alternately with chips of torch-pine,[68] and, after sprinkling it with oil, set fire to it: they then rub the ashes into small vessels with the hands, and let them settle in water there. This operation is repeated and the water changed several times, until at last the ashes are found to be slightly astringent, without the slightest pungency; upon which, they are put by for use, being possessed of certain caustic properties,[69] and extremely useful as a detergent for the eyelids.

CHAP. 10.—THIRTY-TWO REMEDIES DERIVED FROM WOOL-GREASE.

And not only this, but the filthy excretions even of sheep, the sweat adhering to the wool of the flanks and of the axillary concavities—a substance known as "œsypum"[70]—are

[68] See B. xvi. c. 19.

[69] "Smectica" is suggested by Gesner, Hist. Anim., as a better reading than "septica."

[70] "Œsypum" is often mentioned by Ovid as a favourite cosmetic with the Roman ladies.

applied to purposes almost innumerable; the grease produced by the sheep of Attica being the most highly esteemed. There are numerous ways of obtaining it, but the most approved method is to take the wool, fresh clipped from those parts of the body, or else the sweat and grease collected from any part of the fleece, and boil it gently in a copper vessel upon a slow fire: this done, it is left to cool, and the fat which floats upon the surface collected into an earthen vessel. The material originally used is then subjected to another boiling, and the two results are washed in cold water; after which, they are strained through a linen cloth and exposed to the sun till they become bleached and quite transparent, and are then put by in a pewter box for keeping.

The best proof of its genuineness is its retention of the strong smell of the original grease, and its not melting when rubbed with water upon the hand, but turning white, like white-lead in appearance. This substance is extremely useful for inflammations of the eyes and indurations of the eyelids. Some persons bake the wool in an earthen pot, until it has lost all its grease, and are of opinion that, prepared this way, it is a more useful remedy for excoriations and indurations of the eyelids, for eruptions at the corners of the eyes, and for watery eyes. And not only does this grease heal ulcerations of the eyes, but, mixed with goose-grease, of the ears and generative organs as well; in combination also with melilote and butter, it is a cure for inflammations of the uterus, and for excoriations of the rectum and condylomata. The other uses to which it is applied, we shall detail on a more appropriate occasion.

The grease, too, of the wool about the tail is made up into pills, unmixed with any substance: these pills are dried and pulverized, being an excellent application for the teeth, when loose even, and for the gums, when attacked by spreading ulcers of a cancerous nature. Sheep's wool, too, cleaned, is applied by itself, or with the addition of sulphur, for dull, heavy pains, and the ashes of it, burnt, are used for diseases of the generative organs: indeed, this wool is possessed of such sovereign virtues, that it is used as a covering for medicinal applications even. It is also an especial remedy for the sheep itself, when it has lost its stomach, and refuses to feed; for, upon plucking some wool from the tail, and then tying the tail therewith, as

tight as possible, the sheep will fall to feeding immediately. It is said, however, that the part of the tail which lies beyond the knot so made will quickly mortify and die.

CHAP. 11. (3.)—TWENTY-TWO REMEDIES DERIVED FROM EGGS.

There is a considerable affinity also between wool and eggs, which are applied together as a frontal to the forehead by way of cure for defluxions of the eyes. Wool, however, is not required for this purpose to have been dressed with radicula,[71] the only thing requisite to be combined with it being the white of an egg and powdered frankincense. The white of an egg, also applied by itself, arrests defluxions of the eyes, and has a cooling effect upon inflammations of those organs: some, however, prefer mixing saffron with it, and employ it as an ingredient in eye-salves, in place of water. For ophthalmia in infants there is hardly any remedy to be found, except white of egg mixed with fresh butter. Eggs beaten up with oil, are very soothing for erysipelas, beet leaves being laid on the liniment.

White of egg, mixed with pounded gum ammoniac, is used as a bandoline for arranging the hairs of the eyelids; and, in combination with pine-nuts and a little honey, it forms a liniment for the removal of pimples on the face. If the face is well rubbed with it, it will never be sun-burnt. If, the moment the flesh has been scalded, an egg is applied, no blisters will form: some persons, however, mix with it barley-meal and a little salt. In cases of ulceration formed by burns, there is nothing better than parched barley and hogs' lard, mixed with the white of an egg. The same mixture is also used as an application for diseases of the rectum, in infants even, and in cases, too, when there is procidence of those parts. For the cure of chaps upon the feet, white of eggs is boiled, with two denarii of white lead, an equal quantity of litharge, a little myrrh, and some wine. For the cure of erysipelas they use the whites of three eggs with amylum:[72] it is said, too, that white of egg has the effect of knitting wounds and of expelling urinary calculi. The yolk of eggs boiled hard, applied in woman's milk with a little saffron and honey, has a soothing effect upon pains in the eyes. The yolk is applied also to the eyes in wool, mixed with honied wine and oil of

[71] See B. xix. c. 1, B. xxiv. c. 58, and B. xxv. c. 21.

[72] See B. xviii. c. 17.

roses; or else mixed with ground parsley-seed and polenta, and applied with honied wine. The yolk of a single egg, swallowed raw by itself without being allowed to touch the teeth, is remarkably good for cough, defluxions of the chest, and irritations of the fauces. It is used, too, both internally and externally, in a raw state, as a sovereign cure for the sting of the hæmorrhoïs;[73] and it is highly beneficial for the kidneys, for irritations and ulcerations of the bladder, and for bloody expectorations. For dysentery, the yolks of five eggs are taken raw in one semi-sextarius of wine, mixed with the ashes of the shells, poppy-juice, and wine.

For cœliac fluxes, it is recommended to take the yolks of eggs, with like proportions of pulpy raisins and pomegranate rind, in equal quantities, for three consecutive days; or else to follow another method, and take the yolks of three eggs, with three ounces of old bacon and honey, and three cyathi of old wine; the whole being beaten up to the consistency of honey, and taken in water, when needed, in pieces the size of a hazel nut. In some cases, too, the yolks of three eggs are fried in oil, the whole of the egg having been steeped a day previously in vinegar. It is in this way that eggs are used for the treatment of spleen diseases; but for spitting of blood, they should be taken with three cyathi of must. Yolk of egg is used, too, for the cure of bruises of long standing, in combination with bulbs and honey. Boiled and taken in wine, yolks of eggs arrest menstruation: applied raw with oil or wine, they dispel inflations of the uterus. Mixed with goose-grease and oil of roses, they are useful for crick in the neck; and they are hardened over the fire, and applied warm, for the cure of maladies of the rectum. For condylomata, eggs are used in combination with oil of roses; and for the treatment of burns, they are hardened in water, and set upon hot coals till the shells are burnt, the yellow being used as a liniment with oil of roses.

Eggs become entirely transformed into yolk, on being removed after the hen has sat upon them for three days; in which state they are known by the name of "sitista."[74] The chicks that are found within the shell are used for strengthen-

[73] See B. xx. c. 23.

[74] Hermolaüs suggests "schista," "divided," and Dalechamps proposes "synchyta," "mixed." The reading is very doubtful.

ing a disordered stomach, being eaten with half a nut-gall, and no other food taken for the next two hours. They are given also for dysentery, boiled in the egg with one semi-sextarius of astringent wine, and an equal quantity of olive oil and polenta. The pellicle that lines the shell is used, either raw or boiled, for the cure of cracked lips; and the shell itself, reduced to ashes, is taken in wine for discharges of blood: care must be taken, however, to burn it without the pellicle. In the same way, too, a dentifrice is prepared. The ashes of the shell, applied topically with myrrh, arrest menstruation when in excess. So remarkably strong is the shell of an egg, that if it is set upright, no force or weight can break it, unless a slight inclination be made to one side or other of the circumference. Eggs taken whole in wine, with rue, dill, and cummin, facilitate parturition. Used with oil and cedar-resin, they remove itch and prurigo, and, applied in combination with cyclaminos,[75] they are remedial for running ulcers of the head. For purulent expectorations and spitting of blood, a raw egg is taken, warmed with juice of cut-leek and an equal quantity of Greek honey. For coughs, eggs are administered, boiled and beaten up with honey, or else raw, with raisin wine and an equal quantity of olive oil. For diseases of the male organs, an injection is made, of an egg, three cyathi of raisin wine, and half an ounce of amylum,[76] the mixture being used immediately after the bath. Where injuries have been inflicted by serpents, boiled eggs are used as a liniment, beaten up with nasturtium.

In what various ways eggs are used as food is well known to all, passing downwards, however swollen the throat may be, and warming the parts as they pass. Eggs, too, are the only diet which, while it affords nutriment in sickness, does not load the stomach, possessing at the same moment all the advantages both of food and drink. We have already[77] stated, that the shell of an egg becomes soft when steeped in vinegar: it is by the aid of eggs thus prepared, and kneaded up with meal into bread, that patients suffering from the cœliac flux are often restored to strength. Some, however, think it a better plan to roast the eggs, when thus softened, in a shallow pan; a method, by the aid of which, they arrest not only looseness of

[75] Or Sowbread. See B. xxv. c. 67.
[76] See B. xviii. c. 17.
[77] In B. x. c. 80.

the bowels, but excessive menstruation as well. In cases, again, where the discharges are greatly in excess, eggs are taken raw, with meal, in water. The yolks, too, are employed alone, boiled hard in vinegar and roasted with ground pepper, when wanted to arrest diarrhœa.

For dysentery, there is a sovereign remedy, prepared in the following manner: an egg is emptied into a new earthen vessel, which done, in order that all the proportions may be equal, fill the shell, first with honey, then with oil, and then with vinegar; beat them up together, and thoroughly incorporate them: the better the quality of the several ingredients, the more efficacious the mixture will be. Others, again, instead of oil and vinegar, use the same proportions of red resin and wine. There is also another way of making up this preparation: the proportion of oil, and of that only, remains the same, and to it they add two sixtieth parts of a denarius of the vegetable which we have spoken of under the name of "rhus,"[78] and five oboli of honey. All these ingredients are boiled down together, and no food is eaten by the patient till the end of four hours after taking the mixture. Many persons, too, have a cure for griping pains in the bowels, by beating up two eggs with four cloves of garlick, and administering them, warmed in one semi-sextarius of wine.

Not to omit anything in commendation of eggs, I would here add that glair of egg, mixed with quicklime, unites broken[79] glass. Indeed, so great is the efficacy of the substance of an egg, that wood dipped in it will not take fire, and cloth with which it has come in contact will not ignite.[80] On this occasion, however, it is only of the eggs of poultry that I have been speaking, though those of the various other birds as well are possessed of many useful properties, as I shall have to mention on the appropriate occasions.

CHAP. 12.—SERPENTS' EGGS.

In addition to the above, there is another kind of egg,[81] held

[78] See B. xxiv. c. 54.

[79] This is the fact, and it is similarly used for mending china. White of egg, mixed with whiskey or spirits of wine, will answer the purpose equally well.

[80] Ajasson remarks that there is some slight truth in this assertion.

[81] Pliny alludes here to the beads or rings of glass which were used by the Druids as charms to impose on the credulity of their devotees, under

in high renown by the people of the Gallic provinces, but totally omitted by the Greek writers. In summer[82] time, numberless snakes become artificially entwined together, and form rings around their bodies with the viscous slime which exudes from their mouths, and with the foam secreted by them: the name given to this substance is "anguinum."[83] The Druids tell us, that the serpents eject these eggs into the air by their hissing,[84] and that a person must be ready to catch them in a cloak, so as not to let them touch the ground; they say also that he must instantly take to flight on horseback, as the serpents will be sure to pursue him, until some intervening river has placed a barrier between them. The test of its genuineness, they say, is its floating against the current of a stream, even though it be set in gold. But, as it is the way with magicians to be dexterous and cunning in casting a veil about their frauds, they pretend that these eggs can only be taken on a certain day of the moon; as though, forsooth, it depended entirely upon the human will to make the moon and the serpents accord as to the moment of this operation.

I myself, however, have seen one of these eggs: it was round, and about as large as an apple of moderate size; the shell[85] of it was formed of a cartilaginous substance, and it was surrounded with numerous cupules, as it were, resembling those upon the arms of the polypus: it is held in high estimation

the name of *Glain naidr*, or "the Adder gem." Mr. Luyd (in Rowland's Mona Antiqua, p. 342) says that the genuine *Ovum anguinum* can be no other than a shell of the kind called *echinus marinus*, and that Dr. Borlase observes that, instead of the natural *anguinum*, artificial rings of stone, glass, and sometimes baked clay, were substituted as of equal validity. The belief in these charms very recently existed in Cornwall and Wales, if indeed it does not at the present day. The subject is very fully discussed in Brand's *Popular Antiquities*, Vol. III. p. 286, *et seq.*, and p. 369, *et seq.*, *Bohn's Edition*. These gems and beads are not uncommonly found in tumuli of the early British period.

[82] A similar belief in its origin was prevalent in Cornwall and Wales, and whoever found it was supposed to ensure success in all his undertakings.

[83] "The snake's egg"—*ovum* being understood.

[84] "The vulgar opinion in Cornwall and most parts of Wales is that these are produced through all Cornwall by snakes joining their heads together and hissing, which forms a kind of bubble like a ring about the head of one of them, which the rest, by continual hissing, blow on till it comes off at the tail, when it immediately hardens and resembles a glass ring."—*Gough's Camden*, Vol. II. p. 571, Ed. 1789.

[85] The shell of a sea urchin most probably. See Note 81 above.

among the Druids. The possession of it is marvellously vaunted as ensuring success[86] in law-suits, and a favourable reception with princes; a notion which has been so far belied, that a Roman of equestrian rank, a native of the territory of the Vocontii,[87] who, during a trial, had one of these eggs in his bosom, was slain by the late Emperor Tiberius, and for no other reason, that I know of, but because he was in possession of it. It is this entwining of serpents with one another, and the fruitful results of this unison, that seem to me to have given rise to the usage among foreign nations, of surrounding the caduceus[88] with representations of serpents, as so many symbols of peace—it must be remembered, too, that on the caduceus, serpents are never[89] represented as having crests.

CHAP. 13.—THE METHOD OF PREPARING COMMAGENUM. FOUR REMEDIES DERIVED FROM IT.

Having to make mention, in the present Book, of the eggs of the goose and the numerous uses to which they are applied, as also of the bird itself, it is our duty to award the honour to Commagene[90] of a most celebrated preparation there made. This composition is prepared from goose-grease, a substance applied to many other well-known uses as well; but in the case of that which comes from Commagene, a part of Syria, the grease is first incorporated with cinnamon, cassia,[91] white pepper, and the plant called "commagene,"[92] and then placed in vessels and buried in the snow. The mixture has an agreeable smell, and is found extremely useful for cold shiverings, convulsions, heavy or sudden pains, and all those affections, in fact, which are treated with the class of remedies known as "acopa;"[93] being equally an unguent and a medicament.

There is another method, also, of preparing it in Syria: the fat of the bird is preserved in manner already[94] described, and

[86] See Note 82 above.

[87] A nation of Gaul. See B. iii. cc. 5, 21.

[88] The wand held by heralds, and generally represented as being carried by Mercury in his character of messenger of the gods.

[89] And therefore not portentous of war.

[90] See B. v. cc. 13, 20.

[91] See B. xii. c. 43.

[92] See B. x. c. 28. Generally supposed to be Syrian nard; though some identify it with the *Comacum* of Theophrastus.

[93] See B. xxiii. cc. 45, 80.

[94] In B. xxviii. c. 38.

there is added to it erysisceptrum,[95] xylobalsamum,[96] palm elate,[97] and calamus, each in the same proportion as the grease; the whole being gently boiled some two or three times in wine. This preparation is made in winter, as in summer it will never thicken, except with the addition of wax. There are numerous other remedies, also, derived from the goose, as well as from the raven;[98] a thing I am much surprised at, seeing that both the goose and the raven[99] are generally said to be in a diseased state at the end of summer and the beginning of autumn.

CHAP. 14. (4.)—REMEDIES DERIVED FROM THE DOG.

We have already[1] spoken of the honours earned by the geese, when the Gauls were detected in their attempt to scale the Capitol. It is for a corresponding reason, also, that punishment is yearly inflicted upon the dogs, by crucifying them alive upon a gibbet of elder, between the Temple of Juventas[2] and that of Summanus.[3]

In reference to this last-mentioned animal, the usages of our forefathers compel us to enter into some further details. They considered the flesh of sucking whelps to be so pure a meat, that they were in the habit of using them as victims even in their expiatory sacrifices. A young whelp, too, is sacrificed to Genita Mana;[4] and, at the repasts celebrated in honour of the gods, it is still the usage to set whelps' flesh on table; at the inaugural feasts, too, of the pontiffs, this dish was in common use, as we learn from the Comedies[5] of Plautus. It is generally thought that for narcotic[6] poisons there is nothing better than dogs' blood; and it would appear that it was this animal that first taught man the use of emetics. Other me-

[95] See B. xxiv. c. 69. [96] See B. xii. c. 54. [97] See B. xii. c. 62.

[98] No MS., it would appear, gives "corvis" here, the reading being "capris," "goats." Ajasson, however, is most probably right in his suggestion that "corvis" is the correct reading.

[99] See B. x. c. 15. [1] In B. x. c. 26.

[2] Or Youth, in the Eighth Region of the City.

[3] See B. ii. c. 53.

[4] An ancient divinity, who is supposed to have presided over childbirth. See Plutarch, Quæst. Rom. 52.

[5] In the *Saturio* probably, quoted by Festus, and now lost. The aborigines of Canada, and the people of China and Tartary, hold whelps' flesh in esteem as a great delicacy.

[6] "Toxica."

dicinal uses of the dog which are marvellously commended, I shall have occasion to refer to on the appropriate occasions.

CHAP. 15.—REMEDIES CLASSIFIED ACCORDING TO THE DIFFERENT MALADIES. REMEDIES FOR INJURIES INFLICTED BY SERPENTS. REMEDIES DERIVED FROM MICE.

We will now resume the order originally proposed.[7] For stings inflicted by serpents fresh sheeps'-dung, boiled in wine, is considered a very useful application: as also mice split asunder and applied to the wound. Indeed, these last animals are possessed of certain properties by no means to be despised, at the ascension of the planets more particularly, as already[8] stated; the lobes increasing or decreasing in number, with the age of the moon, as the case may be. The magicians have a story that swine will follow any person who gives them a mouse's liver to eat, enclosed in a fig: they say, too, that it has a similar effect upon man, but that the spell may be destroyed by swallowing a cyathus of oil.

CHAP. 16.—REMEDIES DERIVED FROM THE WEASEL.

There are two varieties of the weasel; the one, wild,[9] larger than the other, and known to the Greeks as the "ictis:" its gall is said to be very efficacious as an antidote to the sting of the asp, but of a venomous nature in other respects.[9*] The other kind,[10] which prowls about our houses, and is in the habit, Cicero tells us,[11] of removing its young ones, and changing every day from place to place, is an enemy to serpents. The flesh of this last, preserved in salt, is given, in doses of one denarius, in three cyathi of drink to persons who have been stung by serpents: or else the maw of the animal is stuffed with coriander seed and dried, to be taken for the same purpose in wine. The young one of the weasel is still more efficacious for these purposes.

CHAP. 17.—REMEDIES DERIVED FROM BUGS.

There are some things, of a most revolting nature, but which

[7] Of remedies classified according to the different maladies.
[8] In B. xi. c. 76.
[9] The ferret, most probably.
[9*] See c. 33 of this Book.
[10] The common weasel.
[11] Probably in his work entitled "Admiranda," now lost. Holland says "some take these for our cats."

are recommended by authors with such a degree of assurance, that it would be improper to omit them, the more particularly as it is to the sympathy or antipathy of objects that remedies owe their existence. Thus the bug, for instance, a most filthy insect, and one the very name of which inspires us with loathing, is said to be a neutralizer of the venom of serpents, asps in particular, and to be a preservative against all kinds of poisons. As a proof of this, they tell us that the sting of an asp is never fatal to poultry, if they have eaten bugs that day; and that, if such is the case, their flesh is remarkably beneficial to persons who have been stung by serpents. Of the various recipes[12] given in reference to these insects, the least revolting are the application of them externally to the wound, with the blood of a tortoise; the employment of them as a fumigation to make leeches loose their hold; and the administering of them to animals in drink when a leech has been accidentally swallowed. Some persons, however, go so far as to crush bugs with salt and woman's milk, and anoint the eyes with the mixture; in combination, too, with honey and oil of roses, they use them as an injection for the ears. Field-bugs, again, and those found upon the mallow,[13] are burnt, and the ashes mixed with oil of roses as an injection for the ears.

As to the other remedial virtues attributed to bugs, for the cure of vomiting, quartan fevers, and other diseases, although we find recommendations given to swallow them in an egg, some wax, or in a bean, I look upon them as utterly unfounded, and not worthy of further notice. They are employed, however, for the treatment of lethargy, and with some fair reason, as they successfully neutralize the narcotic effects of the poison of the asp: for this purpose seven of them are administered in a cyathus of water, but in the case of children only four. In cases, too, of strangury, they have been injected into the urinary channel:[14] so true it is that Nature, that universal parent, has engendered nothing without some powerful reason or other. In addition to these particulars, a couple of bugs,

[12] Guettard, a French commentator on Pliny, recommends bugs to be taken internally for hysteria!

[13] Perhaps the Cimex pratensis is meant here. Neither this nor the Cimex juniperinus, the Cimex brassicæ, or the Lygæus hyoscami has the offensive smell of the house bug.

[14] An excellent method, Ajasson remarks, of adding to the tortures of the patient.

it is said, attached to the left arm in some wool that has been stolen from the shepherds, will effectually cure nocturnal fevers; while those recurrent in the daytime may be treated with equal success by enclosing the bugs in a piece of russet-coloured cloth. The scolopendra, on the other hand, is a great enemy to these insects; used in the form of a fumigation, it kills them.

CHAP. 18.—PARTICULARS RELATIVE TO THE ASP.

The sting of the asp takes deadly effect by causing torpor and drowsiness. Of all serpents, injuries inflicted by the asp are the most incurable; and their venom, if it comes in contact with the blood or a recent wound, produces instantaneous death. If, on the other hand, it touches an old sore, its fatal effects are not so immediate. Taken internally, in however large a quantity, the venom is not injurious,[15] as it has no corrosive properties; for which reason it is that the flesh of animals killed by it may be eaten with impunity.

I should hesitate in giving circulation to a prescription for injuries inflicted by the asp, were it not that M. Varro, then in the eighty-third year of his age, has left a statement to the effect that it is a most efficient remedy for wounds inflicted by this reptile, for the person stung to drink his own urine.

CHAP. 19.—REMEDIES DERIVED FROM THE BASILISK.

As to the basilisk,[16] a creature which the very serpents fly from, which kills by its odour even, and which proves fatal to man by only looking upon him, its blood has been marvellously extolled by the magicians.[17] This blood is thick and adhesive, like pitch, which it resembles also in colour: dissolved in water, they say, it becomes of a brighter red than that of cinnabar. They attribute to it also the property of ensuring success to petitions preferred to potentates, and to prayers even offered to the gods; and they regard it as a remedy for various diseases, and as an amulet preservative against all noxious spells. Some give it the name of "Saturn's blood."

[15] This is the fact.

[16] See B. viii. c. 33.

[17] The Magi of the East, probably.

CHAP. 20.—REMEDIES DERIVED FROM THE DRAGON.

The dragon[18] is a serpent destitute of venom. Its head, placed beneath the threshold of a door, the gods being duly propitiated by prayers, will ensure good fortune to the house, it is said. Its eyes, dried and beaten up with honey, form a liniment which is an effectual preservative against the terrors of spectres by night, in the case of the most timorous even. The fat adhering to the heart, attached to the arm with a deer's sinews in the skin of a gazelle, will ensure success in law-suits, it is said; and the first joint of the vertebræ will secure an easy access to persons high in office. The teeth, attached to the body with a deer's sinews in the skin of a roe-buck, have the effect of rendering masters indulgent and potentates gracious, it is said.

But the most remarkable thing of all is a composition, by the aid of which the lying magicians profess to render persons invincible. They take the tail and head of a dragon, the hairs of a lion's forehead with the marrow of that animal, the foam of a horse that has won a race, and the claws of a dog's feet: these they tie up together in a deer's skin, and fasten them alternately with the sinews of a deer and a gazelle. It is, however, no better worth our while to refute such pretensions as these, than it would be to describe the alleged remedies for injuries inflicted by serpents, seeing that all these contrivances are so many evil devices to poison[19] men's morals.

Dragon's fat will repel venomous creatures; an effect which is equally produced by burning the fat of the ichneumon.[20] They will take to flight, also, at the approach of a person who has been rubbed with nettles bruised in vinegar.

CHAP. 21.—REMEDIES DERIVED FROM THE VIPER.

The application of a viper's head, even if it be not the one that has inflicted the wound, is of infinite utility as a remedy. It is highly advantageous, too, to hold the viper that inflicted the injury on the end of a stick, over the steam of boiling

[18] Some serpent of the boa species, probably. See B. viii. cc. 13, 14, 22, 41, and B. x. cc. 5, 92, 95, 96.

[19] By leading them to confound truth with fiction.

[20] See B. viii. c. 35.

water, for it will quite undo[21] the mischief, they say. The ashes, also, of the viper, are considered very useful, employed as a liniment for the wound. According to what Nigidius tells us, serpents are compelled, by a sort of natural instinct, to return to the person who has been stung by them. The people of Scythia split the viper's head between the ears, in order to extract a small stone,[22] which it swallows in its alarm, they say: others, again, use the head entire.

From the viper are prepared those tablets which are known as "theriaci"[23] to the Greeks: for this purpose the animal is cut away three fingers' length from both the head and the tail, after which the intestines are removed and the livid vein adhering to the back-bone. The rest of the body is then boiled in a shallow pan, in water seasoned with dill, and the bones are taken out, and fine wheaten flour added; after which the preparation is made up into tablets,[24] which are dried in the shade and are employed as an ingredient in numerous medicaments. I should remark, however, that this preparation, it would appear, can only be made from the viper. Some persons, after cleansing the viper in manner above described, boil down the fat, with one sextarius of olive oil, to one half. Of this preparation, when needed, three drops are added to some oil, with which mixture the body is rubbed, to repel the approach of all kinds of noxious animals.

CHAP. 22.—REMEDIES DERIVED FROM THE OTHER SERPENTS.

In addition to these particulars, it is a well-known fact that for all injuries inflicted by serpents, and those even of an otherwise incurable nature, it is an excellent remedy to apply the entrails of the serpent itself to the wound; as also, that persons who have once swallowed a viper's liver, boiled, will never afterwards be attacked by serpents. The snake, too, is not venomous, except, indeed, upon certain days of the month when it is irritated by the action of the moon: it is a very useful plan to take it alive, and pound it in water, the wound inflicted by it being fomented with the preparation. Indeed, it is generally supposed that this reptile is possessed of

[21] This is *perhaps* the meaning of "præcanere." Sillig suggests "recanere."

[22] Which was said to act as an antidote to the poison, applied to the wound.

[23] "Antidotes to serpents' poison." [24] "Pastilli."

numerous other remedial properties, as we shall have occasion more fully to mention from time to time: hence it is that the snake is consecrated to Æsculapius.[25] As for Democritus, he has given some monstrous preparations from snakes, by the aid of which the language of birds, he says, may be understood.[26]

The Æsculapian snake was first brought to Rome from Epidaurus,[27] but at the present day it is very commonly reared in our houses[28] even; so much so, indeed, that if the breed were not kept down by the frequent conflagrations, it would be impossible to make head against the rapid increase of them. But the most beautiful of all the snakes are those which are of an amphibious nature. These snakes are known as "hydri,"[29] or water-snakes: in virulence their venom is inferior to that of no other class of serpents, and their liver is preserved as a remedy for the ill effects of their sting.

A pounded scorpion neutralizes the venom of the spotted lizard.[30] From this last animal, too, there is a noxious preparation made; for it has been found that wine in which it has been drowned, covers the face of those who drink it with morphew. Hence it is that females, when jealous of a rival's beauty, are in the habit of stifling a spotted lizard in the unguents which they use. In such a case, the proper remedy is yolk of egg, honey, and nitre. The gall of a spotted lizard, beaten up in water, attracts weasels, they say.

CHAP. 23.—REMEDIES DERIVED FROM THE SALAMANDER.

But of all venomous animals it is the salamander[31] that is

[25] The god of Medicine.

[26] A favourite reverie with the learned of the East. Dupont de Nemours, Ajasson informs us, has left several Essays on this subject.

[27] In Peloponnesus, the principal seat of his worship. A very full account of his introduction, under the form of a huge serpent, into the city of Rome, is given by Ovid, Met. B. xv. l. 544, *et seq.* This took place B.C. 293.

[28] Among the snakes that are tamed, Ajasson enumerates the Coluber flagelliformis of Dandin, or American coach-whip snake; the Coluber constructor of Linnæus, or Black snake; and the Coluber viridiflavus of Lacepede. The Æsculapian serpent is still found in Italy.

[29] Or "chersydri," "amphibious."

[30] Or "starred lizard"—"stellio." In reality it is not poisonous.

[31] See B. x. c. 86. Some kind of starred lizard, or an eft or newt perhaps, was thus called: but in most respects it appears to be entirely a fabulous animal.

by far the most dangerous; for while other reptiles attack individuals only, and never kill many persons at a time—not to mention the fact that after stinging a human being they are said to die of remorse, and the earth refuses to harbour[32] them—the salamander is able to destroy whole nations at once, unless they take the proper precautions against it. For if this reptile happens to crawl up a tree, it infects all the fruit with its poison, and kills those who eat thereof by the chilling properties of its venom, which in its effects is in no way different from aconite. Nay, even more than this, if it only touches with its foot the wood upon which bread is baked, or if it happens to fall into a well, the same fatal effects will be sure to ensue. The saliva, too, of this reptile, if it comes in contact with any part of the body, the sole of the foot even, will cause the hair to fall off from the whole of the body. And yet the salamander, highly venomous as it is, is eaten by certain animals, swine for example; owing, no doubt, to that antipathy which prevails in the natural world.

From what we find stated, it is most probable, that, next to the animals which eat it, the best neutralizers of the poison of this reptile, are, cantharides taken in drink, or a lizard eaten with the food; other antidotes we have already mentioned, or shall notice in the appropriate place. As to what the magicians[33] say, that it is proof against fire, being, as they tell us, the only animal that has the property of extinguishing fire, if it had been true, it would have been made trial of at Rome long before this. Sextius says that the salamander, preserved in honey and taken with the food, after removing the intestines, head, and feet, acts as an aphrodisiac: he denies also that it has the property of extinguishing fire.

CHAP. 24.—REMEDIES DERIVED FROM BIRDS FOR INJURIES INFLICTED BY SERPENTS. REMEDIES DERIVED FROM THE VULTURE.

Among the birds that afford us remedies against serpents, it is the vulture that occupies the highest rank; the black vulture, it has been remarked, being less efficacious than the others. The smell of their feathers, burnt, will repel serpents, they say; and it has been asserted that persons who carry the heart of

[32] See B ii. c. 63.

[33] He probably alludes to the Magi of Persia here, as most of the stories about the salamander appear to bear the aspect of an Eastern origin.

this bird about them will be safe, not only from serpents, but from wild beasts as well, and will have nothing to fear from the attacks of robbers or from the wrath of kings.

CHAP. 25.—REMEDIES DERIVED FROM POULTRY.

The flesh of cocks and capons, applied warm the moment it has been plucked from the bones, neutralizes the venom of serpents; and the brains, taken in wine, are productive of a similar effect. The people of Parthia, however, prefer applying a hen's brains to the wound. Poultry broth, too, is highly celebrated as a cure, and is found marvellously useful in many other cases. Panthers and lions will never touch persons who have been rubbed with it, more particularly if it has been flavoured with garlic. The broth that is made of an old cock is more relaxing to the bowels; it is very good also for chronic fevers, numbness of the limbs, cold shiverings and maladies of the joints, pains also in the head, defluxions of the eyes, flatulency, sickness at stomach, incipient tenesmus, liver complaints, diseases of the kidneys, affections of the bladder, indigestion, and asthma. Hence there are several recipes for preparing this broth; it being most efficacious when boiled up with sea-cabbage,[34] salted tunny,[35] capers, parsley, the plant mercurialis,[36] polypodium,[37] or dill. The best plan, however, is to boil the cock or capon with the plants above-mentioned in three congii of water, down to three semi-sextarii; after which it should be left to cool in the open air, and given at the proper moment, just after an emetic has been administered.

And here I must not omit to mention one marvellous fact, even though it bears no reference to medicine: if the flesh of poultry is mingled with gold[38] in a state of fusion, it will absorb the metal and consume it, thus showing that it acts as a poison upon gold. If young twigs are made up into a collar and put round a cock's neck, it will never crow.

[34] See B. xxii. c. 33.

[35] "Cybium." See B. ix. c. 18. Dioscorides says the plant *cnecos*, described by Pliny in B. xxi. c. 107.

[36] See B. xxv. c. 18, and B. xxvii. c. 77.

[37] See B. xvi. c. 92, and B. xxvi. cc. 37, 66.

[38] "Hereupon peradventure it is that in collices and cockbroths we use to seeth pieces of gold, with an opinion to make them thereby more restorative."—*Holland.*

CHAP. 26.—REMEDIES DERIVED FROM OTHER BIRDS.

The flesh of pigeons also, or of swallows, used fresh and minced, is a remedy for injuries inflicted by serpents: the same, too, with the feet of a horned owl, burnt with the plant plumbago.[39] While mentioning this bird, too, I must not forget to cite another instance of the impositions practised by the magicians: among other prodigious lies of theirs, they pretend that the heart of a horned owl, applied to the left breast of a woman while asleep, will make[40] her disclose all her secret thoughts. They say, also, in addition to this, that persons who have it about them in battle will be sure to display valour. They describe, too, certain remedies made from the egg of this bird for the hair. But who, pray, has ever had the opportunity of seeing the egg of a horned owl, considering that it is so highly ominous to see the bird itself?[41] And then besides, who has ever thought proper to make the experiment, and upon his hair more particularly? In addition to all this, the magicians go so far as to engage to make the hair curl by using the blood of the young of the horned owl.

What they tell us, too, about the bat, appears to belong to pretty much the same class of stories: if one of these animals is carried alive, three times round a house, they say, and then nailed outside of the window with the head downwards, it will have all the effects of a countercharm: they assert, also, that the bat is a most excellent preservative for sheepfolds, being first carried three times round them, and then hung up by the foot over the lintel of the door.[42] The blood of the bat is also recommended by them as a sovereign remedy, in combination with a thistle,[43] for injuries inflicted by serpents.

CHAP. 27.—REMEDIES FOR THE BITE OF THE PHALANGIUM. THE SEVERAL VARIETIES OF THAT INSECT, AND OF THE SPIDER.

Of the phalangium,[44] an insect unknown to Italy, there are

[39] See B. xxv. c. 97.

[40] The same is said of a frog's tongue, in B. xxxii. c. 18.

[41] That is no reason, as Ajasson remarks, why the egg should not be found, it being easy to take it from the nest at night, when, the bird being absent, no ill omen will arise from seeing it.

[42] We still see bats nailed upon and over stable doors in various parts of this country.

[43] "Carduus."

[44] A sort of spider. See B. xi. cc. 24, 28, 29.

numerous kinds; one of which resembles the ant, but is much larger, with a red head, black as to the other parts of the body, and covered with white spots. Its sting is much more acute than that of the wasp, and it lives mostly in the vicinity of ovens and mills. The proper remedy is, to present before the eyes of the person stung another insect of the same description, a purpose for which they are preserved when found dead. Their husks also, found in a dry state, are beaten up and taken in drink for a similar purpose. The young of the weasel, too, as already[45] stated, are possessed of a similar property. The Greeks give the name of "phalangion" also to a kind of spider, but they generally distinguish it by the surname of the "wolf."[46] A third kind, also known as the "phalangium," is a spider with a hairy[47] body, and a head of enormous size. When opened, there are found in it two small worms, they say: these, attached in a piece of deer's skin, before sunrise, to a woman's body, will prevent conception, according to what Cæcilius, in his Commentaries, says. This property lasts, however, for a year only; and, indeed, it is the only one of all the anti-conceptives[48] that I feel myself at liberty to mention, in favour of some women whose fecundity, quite teeming with children,[49] stands in need of some such respite.

There is another kind again, called "rhagion,"[50] similar to a black grape in appearance, with a very diminutive mouth, situate beneath the abdomen, and extremely short legs, which have all the appearance of not being fully developed. The bite of this last insect causes fully as much pain as the sting of the scorpion, and the urine of persons who are injured by it, presents filmy appearances like cobwebs. The asterion[51] would be identical with it, were it not distinguished by white streaks upon the body: its bite causes failing in the knees. But worse than either of these last, is a blue spider, covered with black hair, and causing dimness of the sight and vomiting of a matter like cobwebs in appearance. A still more dangerous kind is one which differs only from the hornet, in form, in

[45] In c. 16 of this Book.
[46] "Lupus." See B. xi. c. 28.
[47] The Tarantula has been suggested, but that is a native of Italy.
[48] "Atocium."
[49] "Plena liberis."
[50] From *ῥάξ*, a "grape."
[51] Or "starred" spider. Nicander describes all these varieties of the Phalangium.

being destitute of wings, and the bite of which causes a wasting away of the system. The myrmecion[52] in the head resembles the ant, has a black body spotted with white, and causes by its bite a pain like that attendant upon the sting of the wasp. Of the tetragnathius[53] there are two varieties, the more noxious of which has two white streaks crossing each other on the middle of the head; its bite causes the mouth to swell. The other one is of an ashy colour, whitish on the posterior part of the body, and not so ready to bite.

The least noxious of all is the spider that is seen extending its web along the walls, and lying in wait for flies; it is of the same ashy colour as the last.

For the bite of all spiders, the best remedies are: a cock's brains, taken in oxycrate with a little pepper; five ants, swallowed in drink; sheep's dung, applied in vinegar; and spiders of any kind, left to putrefy in oil. The bite of the shrew-mouse is cured by taking lamb's rennet in wine; the ashes of a ram's foot with honey; or a young weasel, prepared in manner already[54] mentioned by us when speaking of serpents. In cases where a shrewmouse has bitten beasts of burden, a mouse, fresh caught, is applied to the wound with oil, or a bat's gall with vinegar. The shrew-mouse itself too, split asunder and applied to the wound, is a cure for its bite; indeed, if the animal is with young when the injury is inflicted, it will instantly burst asunder. The best plan is to apply the mouse itself which has inflicted the bite, but others are commonly kept for this purpose, either steeped in oil or coated with clay. Another remedy, again, for its bite is the earth taken from the rut made by a cart-wheel; for this animal, it is said, owing to a certain torpor which is natural to it, will never cross[55] a rut made by a wheel.

CHAP. 28.—REMEDIES DERIVED FROM THE STELLIO OR SPOTTED LIZARD.

The stellio, in its turn, is said to have the greatest antipathy to the scorpion;[56] so much so indeed, that the very sight of it strikes terror in that reptile, and a torpor attended with cold sweats; hence it is that this lizard is left to putrefy in oil, as

[52] From μυρμηξ, "an ant."
[53] The "four-jawed" spider.
[54] In c. 16 of this Book.
[55] See B. viii. c. 83.
[56] See B. xix. c. 22. For further particulars as to the Stellio, see B. xi. c. 31, and the Note.

a liniment for injuries inflicted by the scorpion. Some persons boil down the oil with litharge, and make a sort of plaster of it to apply to the wound. The Greeks give the name of "colotes" to this lizard, as also "ascalabotes," and "galeotes:" it is never[57] found in Italy, and is covered with small spots, utters a shrill, piercing noise, and lives on food; characteristics, all of them, foreign to the stellio of Italy.

CHAP. 29.—REMEDIES DERIVED FROM VARIOUS INSECTS.

Poultry dung, too, is good as an application for the sting of the scorpion; a dragon's liver also; a lizard or mouse split asunder; or else the scorpion itself, either applied to the wound, grilled and eaten, or taken in two cyathi of undiluted wine. One peculiarity of the scorpion is, that it never stings the palm of the hand, and never touches any parts of the body but those covered with hair. Any kind of pebble, applied to the wound on the side which has lain next to the ground, will alleviate the pain. A potsherd too, covered with earth on any part of it, and applied just as it is found, will effect a cure, it is said—the person, however, who applies it must not look behind him, and must be equally careful that the sun does not shine upon him. Earth-worms also, are pounded and applied to the wound; in addition to which, they form ingredients in numerous other medicaments, being kept in honey for the purpose.

For injuries inflicted by bees, wasps, hornets, and leeches, the owlet is considered a very useful remedy; persons, too, who carry about them the beak of the woodpecker[58] of Mars are never injured by any of these creatures. The smaller kinds of locusts also, destitute of wings and known as "attelebi," are a good remedy for the sting of the scorpion.

There is a kind of venomous ant, by no means common in Italy; Cicero calls it "solipuga," and in Bætica it is known as "salpuga."[59] The proper remedy for its venom and that of all kinds of ants is a bat's heart. We have already[60] stated that cantharides are an antidote to the salamander.

CHAP. 30.—REMEDIES DERIVED FROM CANTHARIDES.

But with reference to cantharides, there has been considerable

[57] This is probably an error; see the Note to B. xi. c. 31.

[58] See B. x. cc. 18, 41, 44, and 50.

[59] See B. viii. c. 43. Ajasson remarks that this is a mere fabulous story, in reference to the venom of the ants.

[60] In B. xxix. c. 23.

controversy on the subject, seeing that, taken internally, they are a poison, attended with excruciating pains in the bladder. Cossinus, a Roman of the Equestrian order, well known for his intimate friendship with the Emperor Nero, being attacked with lichen,[61] that prince sent to Egypt for a physician to cure him; who recommending a potion prepared from cantharides, the patient was killed in consequence. There is no doubt, however, that applied externally they are useful, in combination with juice of Taminian[62] grapes, and the suet of a sheep or she-goat. As to the part of the body in which the poison of the insect is situate, authors are by no means agreed. Some fancy that it exists in the feet and head, while others, again, deny it; indeed the only point that has been well ascertained is, that the wings[63] are the only antidote to their venom, wherever it may be situate.

Cantharides are produced from a small grub, found more particularly in the spongy excrescences which grow on the stem of the dog-rose,[64] and still more abundantly upon the ash. Other kinds, again, are found upon the white rose, but they are by no means so efficacious. The most active of all in their properties, are those which are spotted with yellow streaks running transversely across the wings, and are plump and well-filled. Those which are small, broad, and hairy, are not so powerful in their operation, and the least useful of all are those which are thin and shrivelled, and present one uniform colour. They are put in a small earthen pot, not coated with pitch, and stopped at the mouth with a linen cloth, a layer of full-blown roses being placed upon them; they are then suspended over vinegar boiled with salt, until the steam has penetrated the cloth and stifled them, after which they are put by for use. They have a caustic effect upon the skin, and cover the ulcerations with a crust; a property which belongs also to the pine-caterpillar[65] found upon the pitch-tree, and to the buprestis,[66] both of which are prepared in a similar manner.

All these insects are extremely efficacious for the cure of

[61] See B. xxvi. c. 2.

[62] See B. xxiii. c. 14.

[63] It has been ascertained by experiment that the vesicatory principle resides in the wings more particularly. Ajasson remarks, that it is possible that the ancients may not have known the genuine Cantharides, the Canth. vesicatoria of modern medicine.

[64] See B. xxiv. c. 74.

[65] "Pityocampæ." See B. xxiii. cc. 30, 40, and B. xxviii. c. 33.

[66] See B. xxviii. cc. 21, 33, 42, and B. xxx. c. 10.

leprosy and lichens. It is said, too, that they act as an emmenagogue and diuretic, for which last reason Hippocrates used to prescribe them for dropsy. Cato of Utica was reproached with selling poison, because, when disposing of a royal property by auction,[67] he sold a quantity of cantharides, at the price of sixty thousand sesterces. (5.) We may here remark, too, that it was on the same occasion that some ostrich fat was sold, at the price of thirty thousand sesterces, a substance which is preferable to goose-grease in every respect.

CHAP. 31.—VARIOUS COUNTER-POISONS.

We have already[68] spoken of various kinds of poisonous honey: the antidote employed for it is honey in which the bees have been stifled. This honey, too, taken in wine, is a remedy for indispositions caused by eating fish.

CHAP. 32.—REMEDIES FOR THE BITE OF THE MAD DOG.

When a person has been bitten by a mad dog, he may be preserved from hydrophobia by applying the ashes of a dog's head to the wound. All ashes of this description, we may here remark once for all, are prepared in the same method; the substance being placed in a new earthen vessel well covered with potter's clay, and put into a furnace. These ashes, too, are very good, taken in drink, and hence some recommend the head itself to be eaten in such cases. Others, again, attach to the body of the patient a maggot, taken from the carcase of a dead dog; or else place the menstruous blood of a bitch, in a linen cloth, beneath his cup, or insert in the wound ashes of hairs from the tail of the dog that inflicted the bite. Dogs will fly from any one who has a dog's heart about him, and they will never bark at a person who carries a dog's tongue in his shoe, beneath the great toe, or the tail of a weasel which has been set at liberty after being deprived of it. There is beneath the tongue of a mad dog a certain slimy spittle, which, taken in drink, is a preventive of hydrophobia: but much the most useful plan is, to take the liver of the dog that has inflicted the injury, and eat it raw, if possible; should that not be the case, it must be cooked in some way or other, or else a broth must be taken, prepared from the flesh.

[67] At the sale, under his supervision, of the property of Ptolemy, king of Cyprus.

[68] In B. xxi. c. 34.

There is a small worm[69] in a dog's tongue, known as "lytta"[70] to the Greeks: if this is removed from the animal while a pup, it will never become mad or lose its appetite. This worm, after being carried thrice round a fire, is given to persons who have been bitten by a mad dog, to prevent them from becoming mad. This madness, too, is prevented by eating a cock's brains; but the virtue of these brains lasts for one year only, and no more. They say, too, that a cock's comb, pounded, is highly efficacious as an application to the wound; as also, goose-grease, mixed with honey. The flesh also of a mad dog is sometimes salted, and taken with the food, as a remedy for this disease. In addition to this, young puppies of the same sex as the dog that has inflicted the injury, are drowned in water, and the person who has been bitten eats their liver raw. The dung of poultry, provided it is of a red colour, is very useful, applied with vinegar; the ashes, too, of the tail of a shrew-mouse, if the animal has survived and been set at liberty; a clod from a swallow's nest, applied with vinegar; the young of a swallow, reduced to ashes; or the skin or old slough of a serpent that has been cast in spring, beaten up with a male crab in wine: this slough, I would remark, put away by itself in chests and drawers, destroys moths.

So virulent is the poison of the mad dog, that its very urine even, if trod upon, is injurious, more particularly if the person has any ulcerous sores about him. The proper remedy in such case is to apply horse-dung, sprinkled with vinegar, and warmed in a fig. These marvellous properties of the poison will occasion the less surprise, when we remember that, "a stone bitten by a dog" has become a proverbial expression for discord and variance.[71] Whoever makes water where a dog has previously watered, will be sensible of numbness in the loins, they say.

[69] This is still the vulgar notion; but in reality there is no worm, but certain white pustules beneath the tongue, which break spontaneously at the end of twelve days after birth. Puppies are still "wormed," as it is called, as a preventive of hydrophobia, it is said, and of a propensity to gnaw objects which come in their way. The "worming" consists in the breaking of these pustules.

[70] "Rage" or "madness."

[71] "For the manner of a dog is to bee angrie with the stone that is thrown at him, without regard to the partie that flung it, whereupon grew the proverb in Greeke, *κύων εἰς τὸν λίθον ἀγανακτοῦσα* ('A dog venting his rage upon a stone.')"—*Holland.*

The lizard known by some persons as the "seps,"[72] and by others as the "chalcidice," taken in wine, is a cure for its own bite.

CHAP. 33.—REMEDIES FOR THE OTHER POISONS.

Where persons have been poisoned by noxious preparations from the wild weasel,[73] the proper remedy is the broth of an old cock, taken in considerable quantities. This broth, too, is particularly good, taken as a counter-poison for aconite, in combination with a little salt. Poultry dung—but the white part only—boiled with hyssop, or with honied wine, is an excellent antidote to the poison of fungi and of mushrooms: it is a cure also for flatulency and suffocations; a thing the more to be wondered at, seeing that if any other living creature only tastes this dung, it is immediately attacked with griping pains and flatulency. Goose blood, taken with an equal quantity of olive oil, is an excellent neutralizer of the venom of the sea-hare: it is kept also as an antidote for all kinds of noxious drugs, made up into lozenges with red earth of Lemnos and juice of white-thorn, five drachmæ of the lozenges being taken in three cyathi of water. The same property belongs also to the young of the weasel, prepared in manner already[74] mentioned.

Lambs' rennet is an excellent antidote to all noxious preparations; the blood, also, of ducks from Pontus;[75] for which reason it is preserved in a dry state, and dissolved in wine when wanted, some persons being of opinion that the blood of the female bird is the most efficacious. In a similar manner, the crop of a stork acts as an universal counter-poison; and so does sheep's rennet. A broth made from ram's flesh is particularly good as a remedy for cantharides: sheep's milk also, taken warm; this last being very useful in cases where persons have drunk an infusion of aconite, or have swallowed the buprestis in drink. The dung of wood-pigeons is particularly good taken internally as an antidote to quicksilver; and for

[72] See B. xx. cc. 6, 20. It is somewhat doubtful what the "seps" really was; whether, in fact, it was a lizard at all. Littré suggests the Tridactylus saurius.

[73] Or Ferret, probably. See c. 16 of this Book.

[74] In c. 16 of this Book.

[75] From the circumstance that that country was covered with herbs and plants of a medicinal nature.

narcotic poisons the common weasel is kept dried, and taken internally, in doses of two drachmæ.

CHAP. 34. (6.)—REMEDIES FOR ALOPECY.

Where the hair has been lost through alopecy,[76] it is made to grow again by using ashes of burnt sheep's dung, with oil of cyprus[77] and honey; or else the hoof of a mule of either sex, burnt to ashes and mixed with oil of myrtle. In addition to these substances, we find our own writer, Varro, mentioning mouse-dung, which he calls "muscerda,"[78] and the heads of flies, applied fresh, the part being first rubbed with a fig-leaf. Some recommend the blood of flies, while others, again, apply ashes of burnt flies for ten days, in the proportion of one part of the ashes to two of ashes of papyrus or of nuts. In other cases, again, we find ashes of burnt flies kneaded up with woman's milk and cabbage, or, in some instances, with honey only. It is generally believed that there is no creature less docile or less intelligent than the fly; a circumstance which makes it all the more marvellous that at the sacred games at Olympia, immediately after the immolation of the bull in honour of the god called "Myiodes,"[79] whole clouds of them take their departure from that territory. A mouse's head or tail, or, indeed, the whole of the body, reduced to ashes, is a cure for alopecy, more particularly when the loss of the hair has been the result of some noxious preparation. The ashes of a hedge-hog, mixed with honey, or of its skin, applied with tar, are productive of a similar effect. The head, too, of this last animal, reduced to ashes, restores the hair to scars upon the body; the place being first prepared, when this cure is made use of, with a razor and an application of mustard: some persons, however, prefer vinegar for the purpose. All the properties attributed to the hedge-hog are found in the porcupine in a still higher degree.[80]

A lizard burnt, as already[81] mentioned, with the fresh root of a reed, cut as fine as possible, to facilitate its being re-

[76] So called from ἀλωπηξ, "a fox," an animal very subject to the loss of its hair.

[77] See B. xii. c. 51.

[78] So swine's dung was called "sucerda," and cowdung "bucerda."

[79] Or Maagrus, the "fly catcher," the name of a hero, invoked at Aliphera, at the festivals of Athena, as the protector against flies. It was also a surname of Hercules. See B. x. c. 40.

[80] See B. viii. c. 53.

[81] In c. 32 of this Book.

duced to ashes, and then mixed with oil of myrtle, will prevent the hair from coming off. For all these purposes green lizards are still more efficacious, and the remedy is rendered most effectual, when salt is added, bears' grease, and pounded onions. Some persons boil ten green lizards in ten sextarii of oil, and content themselves with rubbing the place with the mixture once a month. Alopecy is also cured very speedily with the ashes of a viper's skin, or by an application of fresh poultry dung. A raven's egg, beaten up in a copper vessel and applied to the head, previously shaved, imparts a black colour to the hair; care must be taken, however, to keep some oil in the mouth till the application is quite dry, or else the teeth will turn black as well. The operation must be performed also in the shade, and the liniment must not be washed off before the end of three days. Some persons employ the blood and brains of a raven, in combination with red wine; while others, again, boil down the bird, and put it, at bedtime, in a vessel made of lead. With some it is the practice, for the cure of alopecy, to apply bruised cantharides with tar, the skin being first prepared with an application of nitre:—it should be remembered, however, that cantharides are possessed of caustic properties, and due care must be taken not to let them eat too deep into the skin. For the ulcerations thus produced, it is recommended to use applications made of the heads, gall, and dung of mice, mixed with hellebore and pepper.

CHAP. 35.—REMEDIES FOR LICE AND FOR PORRIGO.

Nits are destroyed by using dogs' fat, eating serpents cooked[82] like eels, or else taking their sloughs in drink. Porrigo is cured by applying sheep's gall with Cimolian chalk, and rubbing the head with the mixture till dry.

CHAP. 36.—REMEDIES FOR HEAD-ACHE AND FOR WOUNDS ON THE HEAD.

A good remedy for head-ache are the heads taken from the snails which are found without[83] shells, and in an imperfect state. In these heads there is found a hard stony substance, about as large as a common pebble: on being extracted from

[82] A recipe well understood in the restaurants of the French provinces, Ajasson says, but it is doubtful whether with the object named by our author.

[83] He means slugs probably.

the snail, it is attached to the patient, the smaller snails being pounded and applied to the forehead. Wool-grease, too, is used for a similar purpose; the bones of a vulture's head, worn as an amulet; or the brains of that bird, mixed with oil and cedar resin, and applied to the head and introduced into the nostrils. The brains of a crow or owlet, are boiled and taken with the food: or a cock is put into a coop, and kept without food a day and a night, the patient submitting to a similar abstinence, and attaching to his head some feathers plucked from the neck or the comb of the fowl. The ashes, too, of a weasel are applied in the form of a liniment; a twig is taken from a kite's nest, and laid beneath the patient's pillow; or a mouse's skin is burnt, and the ashes applied with vinegar: sometimes, also, the small bone is extracted from the head of a snail that has been found between two cart ruts, and after being passed through a gold ring, with a piece of ivory, is attached to the patient in a piece of dog's skin; a remedy well known to most persons, and always used with success.[84]

For fractures of the cranium, cobwebs are applied, with oil and vinegar; the application never coming away till a cure has been effected. Cobwebs are good, too, for stopping the bleeding of wounds[85] made in shaving. Discharges of blood from the brain are arrested by applying the blood of a goose or duck, or the grease of those birds with oil of roses. The head of a snail cut off with a reed, while feeding in the morning, at full moon more particularly, is attached to the head in a linen cloth, with an old thrum, for the cure of headache; or else a liniment is made of it, and applied with white wax to the forehead. Dogs' hairs are worn also, attached to the forehead in a cloth.

CHAP. 37.—REMEDIES FOR AFFECTIONS OF THE EYELIDS.

A crow's brains, taken with the food, they say, will make the eyelashes grow; or else wool-grease, applied with warmed myrrh, by the aid of a fine probe. A similar result is promised by using the following preparation: burnt flies and ashes of mouse-dung are mixed in equal quantities, to the amount of half a denarius in the whole; two sixths of a dena-

[84] He does not appear to state this on hearsay only!

[85] Cobwebs are still used for this purpose, as also the fur from articles made of beaver. Ajasson mentions English taffeta.

rius of antimony are then added, and the mixture is applied with wool-grease. For the same purpose, also, the young ones of a mouse are beaten up, in old wine, to the consistency of the strengthening preparations known as "acopa."[86] When eyelashes are plucked out that are productive of inconvenience, they are prevented from growing again by using a hedge-hog's gall; the liquid portion, also, of a spotted lizard's eggs; the ashes of a burnt salamander; the gall of a green lizard, mixed with white wine, and left to thicken to the consistency of honey in a copper vessel in the sun; the ashes of a swallow's young, mixed with the milky juice of tithymalos;[87] or else the slime of snails.

CHAP. 38.—REMEDIES FOR DISEASES OF THE EYES.

According to what the magicians say, glaucoma[88] may be cured by using the brains of a puppy seven days old; the probe being inserted in the right side [of the eye], if it is the right eye that is being operated on, and in the left side, if it is the left. The fresh gall, too, of the asio[89] is used, a bird belonging to the owlet tribe, with feathers standing erect like ears. Apollonius of Pitanæ used to prefer dog's gall, in combination with honey, to that of the hyæna, for the cure of cataract, as also of albugo. The heads and tails of mice, reduced to ashes and applied to the eyes, improve the sight, it is said; a result which is ensured with even greater certainty by using the ashes of a dormouse or wild mouse, or else the brains or gall of an eagle. The ashes and fat of a field-mouse, beaten up with Attic honey and antimony, are remarkably useful for watery eyes—what this antimony[90] is, we shall have occasion to say when speaking of metals.

For the cure of cataract, the ashes of a weasel are used, as also the brains of a lizard or swallow. Weasels, boiled and pounded, and so applied to the forehead, allay defluxions of the eyes, either used alone, or else with fine flour or with frankincense. Employed in a similar manner, they are very good for sun-stroke, or in other words, for injuries inflicted by the sun. It is a remarkably good plan, too, to burn these animals alive, and to use their ashes, with Cretan honey, as a liniment for

[86] See c. 13 of this Book.
[87] See B. xxvi. c. 39.
[88] A disease of the crystalline humours of the eye.
[89] See B. x. c. 33.
[90] "Stibium." See B. xxxiii. c. 33.

films upon the eyes. The cast-off[91] slough of the asp, with the fat of that reptile, forms an excellent ointment for improving the sight in beasts of burden. To burn a viper alive in a new earthen vessel, with one cyathus of fennel juice, and a single grain of frankincense, and then to anoint the eyes with the mixture, is remarkably good for cataract and films upon the eyes; the preparation being generally known as "echeon."[91*] An eye-salve, too, is prepared, by leaving a viper to putrefy in an earthen pot, and bruising the maggots that breed in it with saffron. A viper, too, is burnt in a vessel with salt, and the preparation is applied to the tip of the tongue, to improve the eyesight, and to act generally as a corrective of the stomach and other parts of the body. This salt is given also to sheep, to preserve them in health, and is used as an ingredient in antidotes to the venom of serpents.

Some persons, again, use vipers as an article of food: when this is done, it is recommended, the moment they are killed, to put some salt in the mouth and let it melt there; after which, the body must be cut away to the length of four fingers at each extremity, and, the intestines being first removed, the remainder boiled in a mixture of water, oil, salt, and dill. When thus prepared, they are either eaten at once, or else kneaded in a loaf, and taken from time to time as wanted. In addition to the above-mentioned properties, viper-broth cleanses all parts of the body of lice,[92] and removes itching sensations as well upon the surface of the skin. The ashes, also, of a viper's head, used by themselves, are evidently productive of considerable effects; they are employed very advantageously in the form of a liniment for the eyes; and so, too, is viper's fat. I would not make so bold as to advise what is strongly recommended by some, the use, namely, of vipers' gall; for that, as already stated[93] on a more appropriate occasion, is nothing else but the venom of the serpent. The fat of snakes, mixed with verdigrease,[94] heals ruptures of the cuticle of the eyes; and the skin or slough that is cast off in spring, employed as a friction for the eyes, improves the sight. The

[91] "Exuta vere," as suggested by Sillig, would appear a better reading than "ex utero," which can have no meaning here.

[91*] "Viper mixture."

[92] See c. 35 of this Book.

[93] In B. xi. c. 62.

[94] As Ajasson remarks, this would be very likely to gangrene the wound.

gall of the boa[95] is highly vaunted for the cure of albugo, cataract, and films upon the eyes, and the fat is thought to improve the sight.

The gall of the eagle, which tests its young, as already stated,[96] by making them look upon the sun, forms, with Attic honey, an eye-salve which is very good for the cure of webs, films, and cataracts of the eye. A vulture's gall, too, mixed with leek-juice and a little honey, is possessed of similar properties; and the gall of a cock, dissolved in water, is employed for the cure of argema and albugo: the gall, too, of a white cock, in particular, is recommended for cataract. For short-sighted persons, the dung of poultry is recommended as a liniment, care being taken to use that of a reddish colour only. A hen's gall, too, is highly spoken of, and the fat in particular, for the cure of pustules upon the pupils, a purpose for which hens are expressly fattened. This last substance is marvellously useful for ruptures of the coats of the eyes, incorporated with the stones known as schistos[97] and hæmatites. Hens' dung, too, but only the white part of it, is kept with old oil in boxes made of horn, for the cure of white specks upon the pupil of the eye. While mentioning this subject, it is worthy of remark, that peacocks[98] swallow their dung, it is said, as though they envied man the various uses of it. A hawk, boiled in oil of roses, is considered extremely efficacious as a liniment for all affections of the eyes, and so are the ashes of its dung, mixed with Attic honey. A kite's liver, too, is highly esteemed; and pigeons' dung, diluted with vinegar, is used as an application for fistulas of the eye, as also for albugo and marks upon that organ. Goose gall and duck's blood are very useful for contusions of the eyes, care being taken, immediately after the application, to anoint them with a mixture of wool-grease and honey. In similar cases, too, gall of partridges is used, with an equal quantity of honey; but where it is only wanted to improve the sight, the gall is used alone. It is generally thought, too, upon the authority of Hippocrates,[99]

[95] See B. viii. c. 14. Not the Boa constrictor of modern Natural History.

[96] In B. x. c. 3.

[97] See B. xxxiii. c. 25, and B. xxxvi. cc. 37, 38.

[98] The tongues of peacocks and larks are recommended for epilepsy, by Lampridius, in his Life of the Emperor Elagabalus. The statement in the text is, of course, a fiction.

[99] The reading here is doubtful.

that the gall to be used for these purposes should be kept in a silver box.

Partridges' eggs, boiled in a copper vessel, with honey, are curative of ulcers of the eyes, and of glaucoma. For the treatment of blood-shot eyes, the blood of pigeons, ring-doves, turtle-doves, and partridges is remarkably useful; but that of the male pigeon is generally looked upon as the most efficacious. For this purpose, a vein is opened beneath the wing, it being warmer than the rest of the blood, and consequently more[1] beneficial. After it is applied, a compress, boiled in honey, should be laid upon it, and some greasy wool, boiled in oil and wine. Nyctalopy,[2] too, is cured by using the blood of these birds, or the liver of a sheep—the most efficacious being that of a tawny sheep—as already[3] stated by us when speaking of goats. A decoction, too, of the liver is recommended as a wash for the eyes, and, for pains and swellings in those organs, the marrow, used as a liniment. The eyes of a horned owl, it is strongly asserted, reduced to ashes and mixed in an eye-salve, will improve the sight. Albugo is made to disappear by using the dung of turtle-doves, snails burnt to ashes, and the dung of the cenchris, a kind of hawk, according to the Greeks.[4] All the substances above mentioned, used in combination with honey, are curative of argema: honey, too, in which the bees have died, is remarkably good for the eyes.

A person who has eaten the young of the stork will never suffer from ophthalmia for many years to come, it is said; and the same when a person carries about him the head of a dragon:[5] it is stated, too, that the fat of this last-named animal, applied with honey and old oil, will disperse incipient films of the eyes. The young of the swallow are blinded at full moon, and the moment their sight is restored,[6] their heads are burnt, and the ashes are employed, with honey, to improve the sight, and for the cure of pains, ophthalmia, and contusions of the eyes.

Lizards, also, are employed in numerous ways as a remedy

[1] A puerile reason, Ajasson remarks. It is much more probable that the reason was, because this vein was the most easily discovered.

[2] See B. xxviii. c. 47.

[3] In B. xxviii. c. 47.

[4] See B. x. c. 52.

[5] The serpent so called.

[6] An absurdity. The probability is, that the sight of the young birds was only *supposed* to be destroyed, the operation being imperfectly performed.

for diseases of the eyes. Some persons enclose a green lizard in a new earthen vessel, together with nine of the small stones known as "cinædia,"[7] which are usually attached to the body for tumours in the groin. Upon each of these stones they make nine[8] marks, and remove one from the vessel daily, taking care, when the ninth day is come, to let the lizard go, the stones being kept as a remedy for affections of the eyes. Others, again, blind a green lizard, and after putting some earth beneath it, enclose it in a glass vessel, with some small rings of solid iron or gold. When they find, by looking through the glass, that the lizard has recovered its sight,[9] they set it at liberty, and keep the rings as a preservative against ophthalmia. Others employ the ashes of a lizard's head as a substitute for antimony, for the treatment of eruptions of the eyes. Some recommend the ashes of the green lizard with a long neck that is usually found in sandy soils, as an application for incipient defluxions of the eyes, and for glaucoma. They say, too, that if the eyes of a weasel are extracted with a pointed instrument, its sight will return; the same use being made of it as of the lizards and rings above mentioned. The right eye of a serpent, worn as an amulet, is very good, it is said, for defluxions of the eyes, due care being taken to set the serpent at liberty after extracting the eye. For continuous watering[10] of the eyes, the ashes of a spotted lizard's head, applied with antimony, are remarkably efficacious.

The cobweb of the common fly-spider, that which lines its hole more particularly, applied to the forehead across the temples, in a compress of some kind or other, is said to be marvellously useful for the cure of defluxions of the eyes: the web must be taken, however, and applied by the hands of a boy who has not arrived at the years of puberty; the boy, too, must not show himself to the patient for three days, and during those three days neither of them must touch the ground with his feet uncovered. The white spider[11] with

[7] See B. xxxvii. c. 56.

[8] The mention of this number denotes the Eastern origin of this remedy, Ajasson remarks.

[9] See Note 6 above.

[10] "Lacrymantibus sine fine oculis."

[11] Ajasson remarks, that Pliny has given here a much more exact description of the varieties of the Spider, than in the Eleventh Book. The learned Commentator gives an elaborate discussion, of eighteen pages, on the varieties of the Spider as known to the ancients in common with modern naturalists.

very elongated, thin, legs, beaten up in old oil, forms an ointment which is used for the cure of albugo. The spider, too, whose web, of remarkable thickness, is generally found adhering to the rafters of houses, applied in a piece of cloth, is said to be curative of defluxions of the eyes. The green scarabæus has the property of rendering the sight more piercing[12] of those who gaze upon it: hence it is that the engravers of precious stones use these insects to steady their sight.

CHAP. 39.—REMEDIES FOR PAINS AND DISEASES OF THE EARS.

A sheep's gall, mixed with honey, is a good detergent of the ears. Pains in those organs are allayed by injecting a bitch's milk; and hardness of hearing is removed by using dogs' fat, with wormwood and old oil, or else goose-grease. Some persons add juice of onions and of garlic,[12*] in equal proportions. The eggs, too, of ants are used, by themselves, for this purpose; these insects being possessed, in fact, of certain medicinal properties, and bears, it is well known, curing themselves when sick, by eating[13] them as food. Goose-grease, and indeed that of all birds, is prepared by removing all the veins and leaving the fat, in a new, shallow, earthen vessel, well covered, to melt in the sun, some boiling water being placed beneath it; which done, it is passed through linen strainers, and is then put by in a cool spot, in a new earthen vessel, for keeping: with the addition of honey it is less liable to turn rancid. Ashes of burnt mice, injected with honey or boiled with oil of roses, allay pains in the ears. In cases where an insect has got into the ears, a most excellent remedy is found in an injection of mouse gall, diluted with vinegar; where, too, water has made its way into the passages of the ear, goose-grease is used, in combination with juice of onions. Some persons skin a dormouse, and after removing the intestines boil the body in a new vessel with honey. Medical men, however, prefer boiling it down to one-third with nard, and recommend it to be kept in that state, and to be warmed when wanted, and injected with a syringe. It is a well-known fact, that this preparation is an

[12] Green is universally the colour least fatiguing to the eye.

[12*] See B. xx. c. 23.

[13] See B. vii. c. 27, and B. viii. c. 41. The formic acid which ants contain may possibly possess some medicinal properties.

effectual remedy for the most desperate maladies of the ears: the same, too, with an injection of earth-worms boiled with goose-grease. The red worms, also, that are found upon trees, beaten up with oil, are a most excellent remedy for ulcerations and ruptures of the ears. Lizards, which have been suspended for some time and dried, with salt in the mouth, are curative of contusions of the ears, and of injuries inflicted by blows: the most efficacious for this purpose are those which have iron-coloured spots upon the skin,[14] and are streaked with lines along the tail.

Millepedes, known also as "centipedes" or "multipedes," are insects belonging to the earth-worm genus, hairy, with numerous feet, forming curves as they crawl, and contracting themselves when touched: the Greeks give to this insect the name of "oniscos,"[15] others, again, that of "tylos." Boiled with leek-juice in a pomegranate rind, it is highly efficacious, they say, for pains in the ears; oil of roses being added to the preparation, and the mixture injected into the ear opposite to the one affected. As for that kind which does not describe a curve when moving, the Greeks give it the name of "seps," while others, again, call it "scolopendra;" it is smaller than the former one, and is injurious.[16] The snails which are commonly used as food, are applied to the ears with myrrh or powdered frankincense; and those with a small, broad, shell are employed with honey as a liniment for fractured ears. Old sloughs of serpents, burnt in a heated potsherd and mixed with oil of roses, are used as an injection for the ears, which is considered highly efficacious for all affections of those organs, and for offensive odours arising therefrom in particular. In cases where there is suppuration of the ears, vinegar is used, and it is still better if goat's gall, ox-gall, or that of the sea tortoise, is added. This slough, however, is good for nothing when more than a year old; the same, too, when it has been drenched with

[14] Ajasson suggests that this may be the Lacerta cœpium of Dandin, of a reddish brown colour, with two blackish lines running longitudinally along the back.

[15] This insect in reality is a woodlouse, whereas the millepedes previously described are evidently caterpillars. Woodlice are still swallowed alive by schoolboys, and old women are to be found who recommend them for consumption. Holland says that woodlice are good for pains in the ears.

[16] "Perniciosam."

rain, as some think. The thick pulp of a spider's body, mixed with oil of roses, is also used for the ears; or else the pulp applied by itself with saffron or in wool: a cricket, too, is dug up with some of its earth, and applied. Nigidius attributes great[17] virtues to this insect, and the magicians still greater, and all because it walks backwards, pierces the earth, and chirrups by night! The mode of catching it is by throwing an ant,[18] made fast with a hair, into its hole, the dust being first blown away to prevent it from concealing itself: the moment it seizes the ant, it is drawn out.

The dried craw of poultry, a part that is generally thrown away, is beaten up in wine, and injected warm, for suppurations of the ears; the same, too, with the grease of poultry.

On pulling off the head of a black beetle,[19] it yields a sort of greasy substance, which, beaten up with rose oil, is marvellously good, they say, for affections of the ears: care must be taken, however, to remove the wool very soon, or else this substance will be speedily transformed into an animal, in the shape of a small grub. Some writers assert that two or three of these insects, boiled in oil, are extremely efficacious for the ears; and that they are good, beaten up and applied in linen, for contusions of those organs.

This insect, also, is one of those that are of a disgusting character; but I am obliged, by the admiration which I feel for the operations of Nature, and for the careful researches of the ancients, to enter somewhat more at large upon it on the present occasion. Their writers have described several varieties of it; the soft beetle, for instance, which, boiled in oil, has been found by experience to be a very useful liniment for warts. Another kind, to which they have given the name of "mylœcon,"[20] is generally found in the vicinity of mills: deprived of the head, it has been found to be curative of leprosy —at least Musa[21] and Picton[22] have cited instances to that effect.

[17] In the middle ages there were many superstitions with reference to this insect, some of which have survived to the present day.

[18] Ajasson seems to think that this passage means that the ant *itself* adopts this plan of catching the cricket. If so, he is certainly in error, and his attack upon Pliny's credulity is, in this instance at least, misplaced.

[19] See B. xi. c. 34, and B. xxv. c. 60.

[20] "Inhabiting mills."

[21] See B. xix. c. 38, and B. xxv. c. 38.

[22] Of this writer nothing is known.

There is a third kind, again, odious for its abominable smell, and tapering at the posterior extremities. Used in combination with pisselæon,[23] it is curative, they say, of ulcers of a desperate nature, and, if kept applied for one-and-twenty days, for scrofulous sores and inflamed tumours. The legs and wings being first removed, it is employed for the cure of bruises, contusions, cancerous sores, itch-scabs, and boils—remedies, all of them, quite disgusting even to hear of. And yet, by Hercules! Diodorus[24] tells us that he has administered this remedy internally, with resin and honey, for jaundice and hardness of breathing; such unlimited power has the medical art to prescribe as a remedy whatever it thinks fit!

Physicians who keep more within bounds, recommend the ashes of these insects to be kept for these various purposes in a box made of horn; or else that they should be bruised and injected in a lavement for hardness of breathing and catarrhs. At all events, that, applied externally, they extract foreign substances adhering to the flesh, is a fact well known.

Honey, too, in which the bees have died, is remarkably useful for affections of the ears. Pigeons' dung, applied by itself, or with barley-meal or oat-meal, reduces imposthumes of the parotid glands; a result which is equally obtained by injecting into the ear an owlet's brains or liver, mixed with oil, or by applying the mixture to the parotid glands; also, by applying millepedes with one-third part of resin; by using crickets in the form of a liniment; or by wearing crickets attached to the body as an amulet. The other kinds of maladies, and the several remedies for them, derived from the same animals or from others of the same class, we shall describe in the succeeding Book.

SUMMARY. — Remedies, narratives, and observations, six hundred and twenty-one.

ROMAN AUTHORS QUOTED. — M. Varro,[25] L. Piso,[26] Flaccus Verrius,[27] Antias,[28] Nigidius,[29] Cassius Hemina,[30] Cicero,[31] Plautus,[32] Celsus,[33] Sextius Niger[34] who wrote in Greek, Cæci-

[23] See B. xxiv. c. 11.
[24] See the end of this Book.
[25] See end of B. ii.
[26] See end of B. ii.
[27] See end of B. iii.
[28] See end of B. ii.
[29] See end of B. vi.
[30] See end of B. xii.
[31] See end of B. vii.
[32] See end of B. xiv.
[33] See end of B. vii.
[34] See end of B. xii.

lius[35] the physician, Metellus Scipio,[36] the Poet Ovid,[37] Licinius Macer.[38]

FOREIGN AUTHORS QUOTED.—Homer, Aristotle,[39] Orpheus,[40] Palæphatus,[41] Democritus,[42] Anaxilaüs.[43]

MEDICAL AUTHORS QUOTED.—Botrys,[44] Apollodorus,[45] Archidemus,[46] Aristogenes,[47] Xenocrates,[48] Democrates,[49] Diodorus,[50] Chrysippus[51] the philosopher, Horus,[52] Nicander,[53] Apollonius[54] of Pitanæ.

[35] See end of B. xxviii. [36] See end of B. viii. [37] See end of B. xviii.
[38] See end of B. xix. [39] See end of B. ii. [40] See end of B. xx.

[41] There are four literary persons of this name mentioned by Suidas, who appears to give but a confused account of them. He speaks of an ancient poet of Athens of this name, who wrote a Cosmogony and other works; a native of Priene, to whom some attributed the work on "Incredible Stories," by most persons assigned to Palæphatus of Athens; an historian of Abydos, a contemporary of Alexander the Great, and a friend of Aristotle; and a grammarian of Athens of uncertain date, to whom the work on "Incredible Stories" is mostly assigned. But in the former editions of Pliny, the reading "Philopator" is mostly adopted; bearing reference, it has been suggested, to a Stoic philosopher and physician of that name mentioned by Galen, "On the Symptoms of Mental Diseases," c. 8.

[42] See end of B. ii. [43] See end of B. xxi. [44] See end of B. xiii.
[45] See end of B. xi. [46] See end of B. xii.

[47] There were two Greek physicians of this name, one of whom was a native of Thasos, and wrote several medical works. The other was a native of Cnidos, and, according to Suidas, a slave of the philosopher Chrysippus. Galen, however, says that he was a pupil of the physician of that name, and afterwards became physician to Antigonus Gonatas, king of Macedonia, B.C. 283—239. Hardouin is of opinion that the two physicians were one and the same person.

[48] See end of B. xx.

[49] Servilius Democrates, a Greek physician at Rome about the time of the Christian era. He probably received his prænomen from being a client of the Servilian family. Pliny speaks of him in B. xxiv. c. 28, and B. xxv. c. 49. He wrote several works on medicine in Greek Iambic verse, the titles and a few extracts from which are preserved by Galen.

[50] Probably the same physician that is mentioned by Galen as belonging to the sect of the Empirici. See c. 39 of this Book.

[51] See end of B. xx.

[52] A fabulous king of Assyria, or Egypt, to whom was attributed the discovery of many remedies and medicaments. See B. xxx. c. 51, and B. xxxvii. c. 52.

[53] See end of B. viii.

[54] Beyond the mention made of his absurd remedy in c. 38 of the present Book, nothing seems to be known of this writer.

BOOK XXX.

REMEDIES DERIVED FROM LIVING CREATURES.

CHAP. 1. (1.)—THE ORIGIN OF THE MAGIC ART.

In former parts of this work, I have had occasion more than once, when the subject demanded it, to refute the impostures of the magic art, and it is now my intention to continue still further my exposure thereof. Indeed, there are few subjects on which more might be profitably said, were it only that, being, as it is, the most deceptive of all known arts, it has exercised the greatest influence in every country and in nearly every age. And no one can be surprised at the extent of its influence and authority, when he reflects that by its own energies it has embraced, and thoroughly amalgamated with itself, the three other sciences[1] which hold the greatest sway upon the mind of man.

That it first originated in medicine, no one entertains a doubt;[2] or that, under the plausible guise of promoting health, it insinuated itself among mankind, as a higher and more holy branch of the medical art. Then, in the next place, to promises the most seductive and the most flattering, it has added all the resources of religion, a subject upon which, at the present day, man is still entirely in the dark. Last of all, to complete its universal sway, it has incorporated with itself the astrological art;[3] there being no man who is not desirous to know his future destiny, or who is not ready to believe that this knowledge may with the greatest certainty be obtained, by observing the face of the heavens. The senses of men being thus enthralled by a three-fold bond, the art of magic has attained an influence so mighty, that at the present day even, it holds sway throughout a great part of the world, and rules the kings[4] of kings in the East.

[1] "Artes." Medicine, religion, and the art of divination.
[2] Ajasson remarks that, on the contrary, this is a subject of great doubt.
[3] "Mathematicas artes."
[4] The title of the ancient kings of Persia.

CHAP. 2.—WHEN AND WHERE THE ART OF MAGIC ORIGINATED: BY WHAT PERSONS IT WAS FIRST PRACTISED.

There is no doubt that this art originated in Persia,[5] under Zoroaster,[6] this being a point upon which authors are generally agreed; but whether there was only one Zoroaster, or whether in later times there was a second person of that name, is a matter which still remains undecided. Eudoxus,[7] who has endeavoured to show that of all branches of philosophy the magic art is the most illustrious and the most beneficial, informs us that this Zoroaster existed six thousand years before the death of Plato, an assertion in which he is supported by Aristotle. Hermippus,[8] again, an author who has written with the greatest exactness on all particulars connected with this art, and has commented upon the two millions[9] of verses left by Zoroaster, besides completing indexes to his several works, has left a statement, that Agonaces was the name of the master from whom Zoroaster derived his doctrines, and that he lived five thousand years before the time of the Trojan War. The first thing, however, that must strike us with surprise, is the fact that this art, and the traditions connected with it, should have survived for so many ages, all written commentaries thereon having perished in the meanwhile; and this, too, when there was no continuous succession of adepts, no professors of note, to ensure their transmission.

For how few there are, in fact, who know anything, even by hearsay, about the only professors of this art whose names have come down to us, Apusorus[10] and Zaratus of Media, Marmarus and Arabantiphocus of Babylonia, and Tarmoendas of Assyria, men who have left not the slightest memorials of their existence. But the most surprising thing of all is, that

[5] Or Bactriana, more properly.

[6] Magic, no doubt, has been the subject of belief from the earliest times, whatever may have been the age of Zoroaster, the Zarathustra of the Zendavesta, and the Zerdusht of the Persians. In the Zendavesta he is represented as living in the reign of Gushtasp, generally identified with Darius Hystaspes. He probably lived at a period anterior to that of the Median and Persian kings. Niebuhr regards him as a purely mythical personage

[7] See end of B. ii. [8] See end of this Book.

[9] An exaggeration, of Oriental origin, most probably.

[10] These names have all, most probably, been transmitted to us in a corrupted form. Ajasson gives some suggestions as to their probable Eastern form and origin.

Homer should be totally silent upon this art in his account[11] of the Trojan War, while in his story of the wanderings of Ulysses, so much of the work should be taken up with it, that we may justly conclude that the poem is based upon nothing else; if, indeed, we are willing to grant that his accounts of Proteus and of the songs of the Sirens are to be understood in this sense, and that the stories of Circe and of the summoning up of the shades below,[12] bear reference solely to the practices of sorcerers. And then, too, to come to more recent times, no one has told us how the art of sorcery reached Telmessus,[13] a city devoted to all the services of religion, or at what period it came over and reached the matrons of Thessaly; whose name[14] has long passed, in our part of the world, as the appellation of those who practise an art, originally introduced among themselves even, from foreign lands.[15] For in the days of the Trojan War, Thessaly was still contented with such remedies[16] as she owed to the skill of Chiron, and her only[17] lightnings were the lightnings hurled by Mars.[18] Indeed, for my own part, I am surprised that the imputation of magical practices should have so strongly attached to the people once under the sway of Achilles, that Menander even, a man unrivalled for perception in literary knowledge, has entitled one of his Comedies "The Thessalian Matron," and has therein described the devices practised by the females of that country in bringing down the moon from the heavens.[18*] I should have been inclined to think that Orpheus had been the first to introduce into a country so near his own, certain magical superstitions based upon the practice of medicine, were it not the fact that Thrace, his native land, was at that time totally a stranger to the magic art.

[11] One among the many proofs, Ajasson says, that the Iliad and the Odyssey belong to totally different periods.

[12] In reference to the Tenth Book of the Odyssey.

[13] See B. v. cc. 28, 29. Cicero mentions a college of Aruspices established at this city.

[14] The name "Thessala" was commonly used by the Romans to signify an enchantress, sorceress, or witch. See the story of Apuleius, Books i. and iii.

[15] The countries of the East.

[16] Purely medicinal remedies.

[17] In contradistinction to lightnings elicited by the practice of Magic.

[18] A poetical figure, alluding to the "thunderbolts of war," as wielded probably by Achilles and other heroes of Thessaly.

[18*] See B. ii. c. 9.

The first person, so far as I can ascertain, who wrote upon magic, and whose works are still in existence, was Osthanes,[19] who accompanied Xerxes, the Persian king, in his expedition against Greece. It was he who first[20] disseminated, as it were, the germs of this monstrous art, and tainted therewith all parts of the world through which the Persians passed. Authors who have made diligent enquiries into this subject, make mention of a second Zoroaster, a native of Proconnesus, as living a little before the time of Osthanes. That it was this same Osthanes, more particularly, that inspired the Greeks, not with a fondness only, but a rage, for the art of magic, is a fact beyond all doubt: though at the same time I would remark, that in the most ancient times, and indeed almost invariably, it was in this[21] branch of science, that was sought the highest point of celebrity and of literary renown. At all events, Pythagoras, we find, Empedocles, Democritus, and Plato, crossed the seas, in order to attain a knowledge thereof, submitting, to speak the truth, more to the evils of exile[22] than to the mere inconveniences of travel. Returning home, it was upon the praises of this art that they expatiated—it was this that they held as one of their grandest mysteries. It was Democritus, too, who first drew attention to Apollobeches[23] of Coptos, to Dardanus,[24] and to Phœnix: the works of Dardanus he sought in the tomb of that personage, and his own were composed in accordance with the doctrines there found. That these doctrines should have been received by any portion of mankind, and transmitted to us by the aid of memory, is to me surprising beyond anything I can conceive.[25] All the particulars there found are so utterly incredible, so utterly re-

[19] Ajasson queries whether this is a proper name, or an epithet merely.

[20] Ajasson combats this assertion at considerable length, and with good reason. It is quite inadmissible.

[21] The mysteries of philosophy, as Ajasson remarks, were not necessarily identical with the magic art.

[22] In reality, Pythagoras was an exile from the tyranny of the ruler of Samos, Plato from the court of Dionysius the Younger, and Democritus from the ignorance of his fellow-countrymen of Abdera. There is no doubt that Pythagoras and Democritus made considerable researches into the art of magic as practised in the East.

[23] Nothing is known of this writer.

[24] Dardanus, the ancestor of the Trojans, if he is the person here meant, is said to have introduced the worship of the gods into Samothrace.

[25] The works of Homer were transmitted in a similar manner.

volting, that those even who admire Democritus in other respects, are strong in their denial that these works were really written by him. Their denial, however, is in vain; for it was he, beyond all doubt, who had the greatest share in fascinating men's minds with these attractive chimæras.

There is also a marvellous coincidence, in the fact that the two arts — medicine, I mean, and magic — were developed simultaneously: medicine by the writings of Hippocrates, and magic by the works of Democritus, about the period of the Peloponnesian War, which was waged in Greece in the year of the City of Rome 300.

There is another sect, also, of adepts in the magic art, who derive their origin from Moses,[26] Jannes,[27] and Lotapea,[28] Jews by birth,[29] but many thousand years posterior to Zoroaster: and as much more recent, again, is the branch of magic cultivated in Cyprus.[30] In the time, too, of Alexander the Great, this profession received no small accession to its credit from the influence of a second Osthanes, who had the honour of accompanying that prince in his expeditions, and who, evidently, beyond all doubt, travelled[31] over every part of the world.

CHAP. 3.—WHETHER MAGIC WAS EVER PRACTISED IN ITALY. AT WHAT PERIOD THE SENATE FIRST FORBADE HUMAN SACRIFICES.

It is clear that there are early traces still existing of the

[26] Moses, no doubt, was represented by the Egyptian priesthood as a magician, in reference more particularly to the miracles wrought by him before Pharaoh. From them the Greeks would receive the notion.

[27] In 2 Tim. iii. 8, we find the words, "Now as Jannes and Jambres withstood Moses, so do these also resist the truth." Eusebius, in his *Præparatio Evangelica*, B. ix., states that Jannes and Jambres, or Mambres, were the names of Egyptian writers, who practised Magic, and opposed Moses before Pharaoh. This contest was probably represented by the Egyptian priesthood as merely a dispute between two antagonistic schools of Magic.

[28] Of this person nothing is known. The former editions mostly have "Jotapea." "Jotapata" was the name of a town in Syria, the birthplace of Josephus.

[29] He is mistaken here as to the nation to which Jannes belonged.

[30] By some it has been supposed that this bears reference to Christianity, as introduced into Cyprus by the Apostle Barnabas. Owing to the miracles wrought in the infancy of the Church, the religion of the Christians was very generally looked upon as a sort of Magic. The point is very doubtful.

[31] His itinerary, Ajasson remarks, would have been a great curiosity.

introduction of magic into Italy; in our laws of the Twelve Tables for instance; besides other convincing proofs, which I have already noticed in a preceding Book.[32] At last, in the year of the City 657, Cneius Cornelius Lentulus and P. Licinius Crassus being consuls, a decree forbidding human sacrifices[33] was passed by the senate; from which period the celebration of these horrid rites ceased in public, and, for some[34] time, altogether.

CHAP. 4.—THE DRUIDS OF THE GALLIC PROVINCES.

The Gallic provinces, too, were pervaded by the magic art,[35] and that even down to a period within memory; for it was the Emperor Tiberius that put down their Druids,[36] and all that tribe of wizards and physicians. But why make further mention of these prohibitions, with reference to an art which has now crossed the very Ocean even, and has penetrated to the void[37] recesses of Nature? At the present day, struck with fascination, Britannia still cultivates this art, and that, with ceremonials so august, that she might almost seem[38] to have been the first to communicate them to the people of Persia.[39] To such a degree are nations throughout the whole world, totally different as they are and quite unknown to one another, in accord upon this one point!

[32] B. xxviii. c. 4.

[33] These sacrifices forming the most august rite of the Magic art, as practised in Italy.

[34] That this art was still practised in secret in the days of Pliny himself, we learn from the testimony of Tacitus (Annals, II. 69), in his account of the enquiries instituted on the death of Germanicus.

[35] More particularly in the worship of their divinity Heu or Hesus, the god of war.

[36] This he did officially, but not effectually, and the Druids survived as a class for many centuries both in Gaul and Britain.

[37] He alludes to the British shores bordering on the Atlantic. See B. xix. c. 2.

[38] It is a curious fact that the round towers of Ireland bear a strong resemblance to those, the ruins of which are still to be seen on the plains of ancient Persia.

[39] "Ut dedisse Persis videri possit." This might possibly mean, "That Persia might almost seem to have communicated it direct to Britain." Ajasson enumerates the following superstitions of ancient Britain, as bearing probable marks of an Oriental origin: the worship of the stars, lakes, forests, and rivers; the ceremonials used in cutting the plants samiolus, selago, and mistletoe, and the virtues attributed to the adder's egg.

Such being the fact, then, we cannot too highly appreciate the obligation that is due to the Roman people, for having put an end to those monstrous rites, in accordance with which, to murder a man was to do an act of the greatest devoutness, and to eat[40] his flesh was to secure the highest blessings of health.

CHAP. 5. (2.)—THE VARIOUS BRANCHES OF MAGIC.

According to what Osthanes tells us, there are numerous sorts of magic. It is practised[41] with water, for instance, with balls, by the aid of the air, of the stars, of lamps, basins, hatchets, and numerous other appliances; means by which it engages to grant a foreknowledge of things to come, as well as converse with ghosts and spirits of the dead. All these practices, however, have been proved by the Emperor Nero, in our own day, to be so many false and chimærical illusions; entertaining as he did a passion for the magic art, unsurpassed even by his enthusiastic love for the music of the lyre, and for the songs of tragedy; so strangely did his elevation to the highest point of human fortune act upon the deep-seated vices of his mind! It was his leading desire to command the gods of heaven, and no aspiration could he conceive more noble than this. Never did person lavish more favours upon any one of the arts; and for the attainment of this, his favourite object, nothing was wanting to him, neither riches, nor power, nor aptitude at learning, and what not besides, at the expense of a suffering world.

It is a boundless, an indubitable proof, I say, of the utter falsity of this art, that such a man as Nero abandoned it; and would to heaven that he had consulted the shades below, and any other spirits as well, in order to be certified in his suspicions, rather than commissioned the denizens of stews and brothels to make those inquisitions of his [with reference to the objects of his jealousy]. For assuredly there can be no

[40] Ajasson seems inclined to suggest that this may possibly bear reference to the Christian doctrines of redemption and the Sacrament of the Lord's Supper.

[41] These kinds of divination, rather than magic, were called hydromancy, sphæromancy, aëromancy, astromancy, lychnomancy, lecanomancy, and axinomancy. See Rabelais, B. iii. c. 25, where a very full account is given of the Magic Art, as practised by the ancients. Coffee-grounds, glair of eggs, and rose-leaves, are still used in France for purposes of divination by the superstitious.

superstition, however barbarous and ferocious the rites which it sanctions, that is not more tolerant than the imaginations which he conceived, and owing to which, by a series of blood-stained crimes, our abodes were peopled with ghosts.

CHAP. 6.—THE SUBTERFUGES PRACTISED BY THE MAGICIANS.

The magicians, too, have certain modes of evasion, as, for instance, that the gods will not obey, or even appear to, persons who have freckles upon the skin. Was this perchance the obstacle[42] in Nero's way? As for his limbs, there was[43] nothing deficient in them. And then, besides, he was at liberty to make choice of the days prescribed by the magic ritual: it was an easy thing for him to make choice of sheep whose colour was no other than perfectly black: and as to sacrificing human beings, there was nothing in the world that gave him greater pleasure. The Magian Tiridates[44] was at his court, having repaired thither, in token of our triumph over Armenia, accompanied by a train which cost dear to the provinces through which it passed. For the fact was, that he was unwilling to travel by water, it being a maxim with the adepts in this art that it is improper to spit into the sea or to profane that element by any other of the evacuations that are inseparable from the infirmities of human nature. He brought with him, too, several other Magi, and went so far as to initiate the emperor in the repasts[45] of the craft; and yet the prince, for all he had bestowed a kingdom upon the stranger, found himself unable to receive at his hands, in return, this art.

We may rest fully persuaded then, that magic is a thing detestable in itself. Frivolous and lying as it is, it still bears, however, some shadow of truth upon it; though reflected, in reality, by the practices of those who study the arts of secret poisoning, and not the pursuits of magic. Let any one picture to himself the lies of the magicians of former days, when he learns what has been stated by the grammarian Apion,[46] a

[42] Suetonius says that his body was full of foul spots.

[43] It was probably a doctrine of Magic, that an adept must not be deficient in any of his limbs.

[44] After being conquered by the Roman general, Corbulo, he received the crown of Armenia from Nero, A.D. 63.

[45] All vegetable substances were divided, according to their doctrine, into the pure and the impure, the rule being strictly observed at their repasts.

[46] See end of this Book.

person whom I remember seeing myself when young. He tells us that the plant cynocephalia,[47] known in Egypt as "osiritis," is useful for divination, and is a preservative against all the malpractices of magic, but that if a person takes it out of the ground entire, he will die upon the spot. He asserts, also, that he himself had raised the spirits[48] of the dead, in order to make enquiry of Homer in reference to his native country and his parents; but he does not dare, he tells us, disclose the answer he received.

CHAP. 7. (3.)—OPINIONS OF THE MAGICIANS RELATIVE TO THE MOLE. FIVE REMEDIES DERIVED FROM IT.

Let the following stand as a remarkable proof of the frivolous nature of the magic art. Of all animals it is the mole that the magicians admire most! a creature that has been stamped with condemnation by Nature in so many ways; doomed as it is to perpetual blindness,[49] and adding to this darkness a life of gloom in the depths of the earth, and a state more nearly resembling that of the dead and buried. There is no animal in the entrails of which they put such implicit faith, no animal, they think, better suited for the rites of religion; so much so, indeed, that if a person swallows the heart of a mole, fresh from the body and still palpitating, he will receive the gift of divination, they assure us, and a foreknowledge of future events. Tooth-ache, they assert, may be cured by taking the tooth of a live mole, and attaching it to the body. As to other statements of theirs relative to this animal, we shall draw attention to them on the fitting occasions, and shall only add here that one of the most probable of all their assertions is, that the mole neutralizes the bite of the shrew-mouse; seeing that, as already[50] stated, the very earth even that is found in the rut of a cart-wheel, acts as a remedy in such a case.

[47] See B. xxv. c. 80.

[48] Like the assertions of the famous impostor of the close of the last century, Count Cagliostro.

[49] A mistake, of course; and one for which there is little excuse, as its eyes are easily perceptible. It is not improbable, however, that it was an impression with the ancients that its sight is impeded by the horny covering of its eyes.

[50] In B. xxix. c. 27.

CHAP. 8.—THE OTHER REMEDIES DERIVED FROM LIVING CREATURES, CLASSIFIED ACCORDING TO THE RESPECTIVE DISEASES. REMEDIES FOR TOOTH-ACHE.

But to proceed with the remedies for tooth-ache—the magicians tell us, that it may be cured by using the ashes of the head of a dog that has died in a state of madness. The head, however, must be burnt without the flesh, and the ashes injected with oil of cyprus[51] into the ear on the side affected. For the same purpose also, the left eye-tooth of a dog is used, the gum of the affected tooth being lanced with it; one of the vertebræ also of a dragon or of an enhydris, which is a male white serpent.[52] The eye-tooth, too, of this last, is used for scarifying the gums; and when the pain affects the teeth of the upper jaw, they attach to the patient two of the upper teeth of the serpent, and, similarly, two of the lower ones for tooth-ache in the lower jaw. Persons who go in pursuit of the crocodile, anoint themselves with the fat of this animal. The gums are also scarified with the frontal bones of a lizard, taken from it at full moon, and not allowed to touch the ground: or else the mouth is rinsed with a decoction of dogs' teeth in wine, boiled down to one half.

Ashes of dogs' teeth, mixed with honey, are useful for difficult dentition in children, and a dentifrice is similarly prepared from them. Hollow teeth are plugged with ashes of burnt mouse-dung, or with a lizard's liver, dried. To eat a snake's heart, or to wear it, attached to the body, is considered highly efficacious. There are some among the magicians, who recommend a mouse to be eaten twice a month, as a preventive of tooth-ache. Earth-worms, boiled in oil and injected into the ear on the side affected, afford considerable relief: ashes, too, of burnt earth-worms, introduced into carious teeth, make them come out easily; and, used as a friction, they allay pains in such of the teeth as are sound: the proper way of burning them is in an earthen potsherd. They are useful, too, boiled with root of the mulberry-tree in squill vinegar, and employed as a collutory for the teeth. The small worm that is found in the plant known as Venus'[53] bath, is remarkably useful,

[51] See B. xii. c. 51.

[52] It is doubtful what is meant by this male white "water-serpent." In B. xxxii. c. 26, he appears to include it among the fishes.

[53] See B. xxv. c. 108.

introduced[54] into a hollow tooth; and as to the cabbage caterpillar, it will make hollow teeth come out, by the mere contact only. The bugs[55] that are found upon mallows, are injected into the ears, beaten up with oil of roses.

The small grits of sand that are found in the horns of snails, introduced into hollow teeth, remove the pain instantaneously. Ashes of empty snail-shells, mixed with myrrh,[56] are good for the gums; the ashes also of a serpent, burnt with salt in an earthen pot, and injected, with oil of roses, into the ear opposite to the side affected; or else the slough of a snake, warmed with oil and torch-pine resin,[57] and injected into either ear. Some persons add frankincense and oil of roses, a preparation which, of itself, introduced into hollow teeth, makes them come out without pain. It is all a fiction, in my opinion, to say that white snakes cast this slough about the rising of the Dog-star; for such a thing has never been seen in Italy, and it is still more improbable that sloughing should take place at so late a period in the warmer climates. We find it stated also, that this slough, even when it has been kept for some time, mixed with wax, will extract a tooth very expeditiously, if applied thereto: a snake's tooth, also, attached to the body as an amulet, allays tooth-ache. Some persons think that it is a good remedy to catch a spider with the left hand, to beat it up with oil of roses, and then to inject it into the ear on the side affected.

The small bones of poultry, preserved in a hole in a wall, the medullary channel being left intact, will immediately cure tooth-ache, they say, if the tooth is touched or the gum scarified therewith, care being taken to throw away the bone the moment the operation is performed. A similar result is obtained by using raven's dung, wrapped in wool and attached to the body, or else sparrow's dung, warmed with oil and injected into the ear on the side affected. This last remedy, however, is productive of an intolerable itching, for which reason it is considered a better plan to rub the part with the ashes of young sparrows burnt upon twigs, mixed with vinegar for the purpose.

[54] It is a singular thing that we still hear of the maggots found in filberts being used for the same purpose.

[55] See B. xxix. c. 17.

[56] Marcus Empiricus says, honey.

[57] See B. xvi. c. 19.

CHAP. 9. (4.)—REMEDIES FOR OFFENSIVE ODOURS AND SORES OF THE MOUTH.

To impart sweetness to the breath, it is recommended to rub the teeth with ashes of burnt mouse-dung and honey: some persons are in the habit of mixing fennel root. To pick the teeth with a vulture's feather, is productive of a sour breath; but to use a porcupine's quill for that purpose, greatly strengthens the teeth. Ulcers of the tongue and lips are cured by taking a decoction of swallows, boiled in honied wine; and chapped lips are healed by using goose-grease or poultry-grease, wool-grease mixed with nut-galls, white spiders' webs, or the fine cobwebs that are found adhering to the beams of roofs. If the inside of the mouth has been scalded with any hot substance, bitches' milk will afford an immediate cure.

CHAP. 10.—REMEDIES FOR SPOTS UPON THE FACE.

Wool-grease, mixed with Corsican honey—which by the way is considered the most acrid honey of all—removes spots upon the face. Applied with oil of roses in wool, it causes scurf upon the face to disappear: some persons add butter to it. In cases of morphew, the spots are first pricked with a needle, and then rubbed with dog's gall. For livid spots and bruises on the face, the lights of a ram or sheep are cut fine and applied warm, or else pigeons' dung is used. Goose-grease or poultry-grease is a good preservative of the skin of the face. For lichens a liniment is used, made of mouse-dung in vinegar, or of the ashes of a hedge-hog mixed with oil: but, when these remedies are employed, it is recommended first to foment the face with nitre dissolved in vinegar. Maladies of the face are also removed by employing the ashes of the small, broad, snail that is so commonly found, mixed with honey. Indeed, the ashes of all snails are of an inspissative nature, and are possessed of certain calorific and detersive properties: hence it is that they form an ingredient in caustic applications, and are used in the form of a liniment for itch-scabs, leprous sores, and freckles on the face.

I find it stated that a certain kind of ant known by the name of "Herculanea," [58] is beaten up, with the addition of a little

[58] Dalechamps thinks that these "Herculean" ants were so called from their great size. Ajasson queries whether they may not be the "grenadier ants" of Dupont de Nemours.

salt, and used for the cure of these diseases. The buprestis[59] is an insect but rarely found in Italy, and very similar to a scarabæus, with long legs. Concealed among the grass, it is very liable to be swallowed unobserved, by oxen in particular; and the moment it comes in contact with the gall, it causes such a degree of inflammation, that the animal bursts asunder; a circumstance to which the insect owes its name. Applied topically with he-goat suet, it removes lichens on the face, owing to its corrosive properties, as previously[60] stated. A vulture's blood, beaten up with cedar resin and root of white chamæleon—a plant which we have already[61] mentioned—and covered with a cabbage leaf, when applied, is good for the cure of leprosy; the same, too, with the legs of locusts, beaten up with he-goat suet. Pimples are treated with poultry grease, beaten up and kneaded with onions. One very useful substance for the face is honey in which the bees have died; but a sovereign detergent for that part is swans' grease, which has also the property of effacing wrinkles. Brand-marks[62] are removed by using pigeons' dung, diluted in vinegar.

CHAP. 11.—REMEDIES FOR AFFECTIONS OF THE THROAT.

I find it stated that catarrhs oppressive to the head may be cured by the patient kissing a mule's nostrils. Affections of the uvula and pains in the fauces are alleviated by using the dung of lambs before they have begun to graze, dried in the shade. Diseases of the uvula are cured with the juices of a snail pierced with a needle; the snail, however, must be then hung up in the smoke. The same maladies are treated also with ashes of burnt swallows, mixed with honey; a preparation which is equally good for affections of the tonsillary glands. Sheep's milk, used as a gargle, alleviates diseases of the fauces and tonsillary glands. Millepedes, bruised with pigeons' dung, are taken as a gargle, with raisin wine; and they are applied, externally, with dried figs and nitre, for the purpose of soothing roughness of the fauces and catarrhs. For such cases, too, snails should be boiled unwashed, the earth only being removed, and then pounded and administered to the patient in raisin wine. Some persons are of opinion that for these pur-

[59] See B. xxii. c. 36. Belon takes it to be the Lixus paraplecticus.
[60] In B. xxix. c. 30. [61] In B. xxii. c. 21. [62] "Stigmata."

poses the snails of Astypalæa[63] are the most efficacious, and they give the preference to the detersive preparation[64] made from them. The parts affected are sometimes rubbed with a cricket, and affections of the tonsillary glands are alleviated by being rubbed with the hands of a person who has bruised a cricket.

CHAP. 12.—REMEDIES FOR QUINZY AND SCROFULA.

For quinzy we have very expeditious remedies in goose-gall, mixed with elaterium[65] and honey, an owlet's brains, or the ashes of a burnt swallow, taken in warm water; which last remedy we owe[66] to the poet Ovid. But of all the remedies spoken of as furnished by the swallow, one of the most efficacious is that derived from the young of the wild swallow, a bird which may be easily recognized by the peculiar conformation of its nest.[67] By far the most effectual, however, of them all, are the young of the bank-swallow,[68] that being the name given to the kind which builds its nest in holes on the banks of rivers. Many persons recommend the young of any kind of swallow as a food, assuring us that the person who takes it need be in no apprehension of quinzy for the whole of the ensuing year. The young of this bird are sometimes stifled and then burnt in a vessel with the blood, the ashes being administered to the patient with bread or in the drink: some, however, mix with them the ashes of a burnt weasel, in equal proportion. The same remedies are recommended also for scrofula, and they are administered for epilepsy, once a day, in drink. Swallows preserved in salt are taken for quinzy, in doses of one drachma, in drink: the nest,[69] too, of the bird, taken internally, is said to be a cure for the same disease.

Millepedes,[70] it is thought, used in the form of a liniment, are peculiarly efficacious for quinzy: some persons, also, administer eleven of them, bruised in one semi-sextarius of hydromel, through a reed, they being of no use whatever if once touched by the teeth. Other remedies mentioned are, the broth of a

[63] See B. iv. c. 23, B. viii. c. 59, and cc. 15 and 43 of the present Book.
[64] "Smegma."
[65] See B. xx. c. 2.
[66] No very great obligation, apparently.
[67] See B. x. c. 49.
[68] "Riparia."
[69] The only birds' nests that are *now* taken internally are the *soutton bourong*, or, edible birds' nests, of the Chinese.
[70] See B. xxix. c. 39.

mouse boiled with vervain, a thong of dogskin passed three times round the back, and pigeons' dung mixed with wine and oil. For the cure of rigidity of the muscles of the neck, and of opisthotony, a twig of vitex, taken from a kite's nest, is attached to the body as an amulet.

(5.) For ulcerated scrofula, a weasel's blood is employed, or the animal itself, boiled in wine; but not in cases where the tumours have been opened with the knife. It is said, too, that a weasel, eaten with the food, is productive of a similar effect; sometimes, also, it is burnt upon twigs, and the ashes are applied with axle-grease. In some instances, a green lizard is attached to the body of the patient, a fresh one being substituted at the end of thirty days. Some persons preserve the heart of this animal in a small silver vessel,[71] as a cure for scrofula in females. Old snails, those found adhering to shrubs more particularly, are pounded with the shells on, and applied as a liniment. Asps, too, are similarly employed, reduced to ashes and mixed with bull suet; snakes' fat also, diluted with oil; and the ashes of a burnt snake, applied with oil or wax. It is a good plan also, in cases of scrofula, to eat the middle of a snake, the extremities being first removed, or to drink the ashes of the reptile, similarly prepared and burnt in a new earthen vessel: they will be found much more efficacious, however, when the snake has been killed between the ruts made by wheels. It is recommended also, to dig up a cricket with the earth about its hole, and to apply it in the form of a liniment; to use pigeons' dung, either by itself, or with barley-meal, or oatmeal and vinegar; or else to apply the ashes of a burnt mole, mixed with honey.

Some persons apply the liver of this last animal, crumbled in the hands, due care being taken not to wash it off for three days: it is said, too, that a mole's right foot is a remedy for scrofula. Others, again, cut off the head of a mole, and after kneading it with earth thrown up by those animals, divide it into tablets, and keep it in a pewter box, for the treatment of all kinds of tumours, diseases of the neck, and the affections known as "apostemes:" in all such cases the use of swine's

[71] Marcus Empiricus says that the heart must be enclosed in a silver lupine and worn suspended from the neck, being efficacious for scrofula both in males and females. The silver lupine was probably what we should call a "locket."

flesh is forbidden to the patient. "Taurus"[72] is the name usually given to an earth-beetle, very similar to a tick in appearance, and which it derives from the diminutive horns with which it is furnished: some persons call it the "earth-louse."[73] From the earth thrown up by these insects a liniment is prepared for scrofula and similar diseases, and for gout, the application not being washed off till the end of three days. This last remedy is effectual for a whole year, and all those other properties are attributed to it which we have mentioned[74] when speaking of crickets. There are some, again, who make a similar use of the earth thrown up by ants; while others attach to the patient as many earth-worms as there are scrofulous tumours, the sores drying as the worms dry up.

Some persons cut off the head and tail of a viper, as already mentioned,[75] about the rising of the Dog-star, which done, they burn the middle, and give a pinch of the ashes in three fingers, for thrice seven days, in drink—such is the plan they use for the cure of scrofula. Others, again, pass round the scrofulous tumours a linen thread, with which a viper has been suspended by the neck till dead. Millepedes[76] are also used, with one fourth part of turpentine; a remedy which is equally recommended for the cure of all kinds of apostemes.

CHAP. 13.—REMEDIES FOR DISEASES OF THE SHOULDERS.

The ashes of a burnt weasel, mixed with wax, are a cure for pains in the shoulders. To prevent the arm-pits of young persons from becoming hairy, they should be well rubbed with ants' eggs. Slave-dealers also, to impede the growth of the hair in young persons near puberty, employ the blood that

[72] "The bull." Dalechamps takes this to be the stag-beetle or bull-fly; but that, as Ajasson remarks, has four horns, two antennæ, and two large mandibules; in addition to which, from its size, it would hardly be called the "earth-louse." He concludes that a lamellicorn is meant; but whether belonging to the Lucanidæ or the Scarabæidæ, it is impossible to say.

[73] "Pediculus terræ."

[74] In B. xxix. c. 33.

[75] In B. xxix. c. 21.

[76] He probably speaks of woodlice here. Ettmuller asserts their utility in this form for scrofula. Valisnieri says the same; Spielmann prescribes them for arthrosis; Riviere considers them as a detergent for ulcers, and a resolvent for tumours of the mamillæ; and Baglivi maintains that they are a first-rate diuretic, and unequalled as a lithontriptic. They contain muriate of lime and of potash, which may possibly, in some small degree, give them an aperitive virtue.

flows from the testes of lambs when castrated. This blood, too, applied to the arm-pits,[77] the hairs being first pulled out, is a preventive of the rank smell of those parts.

CHAP. 14.—REMEDIES FOR PAINS IN THE VISCERA.

We give the one general name of "præcordia" to the human viscera; for pains in any part of which, a sucking whelp is applied, being pressed close to the part affected.[78] The malady, it is said, will in such case pass into the animal; a fact which may be satisfactorily ascertained; for on disembowelling it, and sprinkling the entrails with wine, that part of the viscera will be found affected in which the patient himself was sensible of pain: to bury the animal in such a case is a point most religiously observed. The dogs,[79] too, which we call "Melitæi," applied to the stomach every now and then, allay pains in that region: the malady, it is supposed, passes into the animal's body, as it gradually loses its health, and it mostly dies.

(6.) Affections of the lungs are cured by using mice, those of Africa more particularly, the animal being skinned and boiled in salt and oil, and then taken with the food. The same preparation is used also, for the cure of purulent or bloody expectorations.

CHAP. 15.—REMEDIES FOR PAINS IN THE STOMACH.

One of the very best remedies for affections of the stomach, is to use a snail diet.[80] They must first be left to simmer in water for some time, without touching the contents of the shell, after which, without any other addition, they must be grilled upon hot coals, and eaten with wine and garum;[81] the snails of Africa being the best of all for the purpose. The efficacy of this remedy has been proved in numerous instances of late. Another point, too, to be observed, is to take an uneven number of them. Snails, however, have a juice, it should be remembered, which imparts to the breath an offensive smell.

[77] See Horace, Epode xii. l. 5.

[78] Hence, perhaps, the practice of nursing lap-dogs.

[79] See B. iii. c. 30, and Note 2, p. 267.

[80] In France and Italy, snails are considered a delicacy by some. Snail milk is sometimes used medicinally in England for consumptive patients: it is doubtful with what effect.

[81] Or fish-sauce. See B. xxxi. c. 43.

For patients troubled with spitting of blood, they are remarkably good, the shell being first removed, and the contents bruised and administered in water. The most esteemed kinds of all are those of Africa—those which come from Iol,[82] in particular—of Astypalæa, and, after them, those of Ætna, in Sicily, those I mean of moderate size, for the large ones are hard, and destitute of juice. The Balearic snails, called "cavaticæ," from being found in caverns, are much esteemed; and so, too, are those from the islands of Capreæ.[83] Those of Greece, on the other hand, are never used for food, either old or fresh.

River snails, and those with a white shell, have a strong, rank, juice, and forest snails are by no means good for the stomach, having a laxative effect upon the bowels; the same, too, with all kinds of small snails. Sea-snails,[84] on the other hand, are more beneficial to the stomach; but it is for pains in that region that they are found the most efficacious: the best plan, it is said, is to eat them alive, of whatever kind they may happen to be, with vinegar. In addition to these, there are the snails called "aceratæ,"[85] with a broad shell, and found in numerous localities: of the uses to which they are put we shall[86] speak further on the appropriate occasions. The craw of poultry, dried and sprinkled in the drink, or else used fresh and grilled, has a soothing effect upon pectoral catarrhs and coughs attended with phlegm.[87] Snails, beaten up raw and taken in three cyathi of warm water, allay cough. A piece of dog's skin, wrapped round any one of the fingers, affords relief to patients suffering from catarrh. A broth made of boiled partridges is strengthening for the stomach.

CHAP. 16.—REMEDIES FOR PAINS IN THE LIVER, AND FOR SPITTING OF BLOOD.

For the cure of pains in the liver, a wild weasel is taken with the food, or the liver only of that animal; a ferret also, roasted like a sucking-pig. In cases of asthma, millepedes are used, thrice seven of them being soaked in Attic honey,

[82] See B. v. c. 20. [83] See B. iii. c. 12. [84] Our periwinkles.

[85] Dalechamps takes this to mean "without horns:" and Hardouin is of opinion that it means "genuine" or "unmixed." In either sense, the word is derived from the Greek.

[86] He has omitted to do so. [87] "Humida tussis."

and taken internally by the aid of a reed:[88] for all vessels, it should be remembered, turn black on coming in contact with them. Some persons grill one sextarius of these insects on a flat pan, till they become white, and then mix them with honey. There are some authorities who call this insect a "centipede," and recommend it to be given in warm water. Snails are administered to persons subject to fainting fits, alienation of the senses, and vertigo: for which purposes, a snail is beaten up, shell and all, with three cyathi of raisin wine, and the mixture is administered warm with the drink, for nine days at most. Others, again, give one snail the first day, two the second, three the third, two the fourth, and one the fifth; a mode of treatment also adopted for the cure of asthma and of abscesses.

There is, according to some authorities, an insect resembling the locust in appearance, destitute of wings, and known by the Greek name of "troxallis," it being without a name in Latin: a considerable number of writers, however, consider it as identical with the insect known to us as "gryllus."[89] Twenty of these insects, they say, should be grilled, and taken in honied wine, by patients troubled with hardness of breathing or spitting of blood. Some persons pour pure grape-juice,[90] or sea-water, upon unwashed snails, and then boil and eat them for food; or else they bruise the snails, shells and all, and take them with this grape-juice. A similar method is also adopted for the cure of cough. Honey in which the bees have died, is particularly good for the cure of abscesses. For spitting of blood a vulture's lungs are used, burnt upon vine logs, and mixed with half the quantity of pomegranate blossoms, or with the same proportion of quince and lily blossom: the whole being taken morning and evening, in wine, if there is no fever; but where there are symptoms of fever, instead of wine, water is used in which quinces have been boiled.

CHAP. 17.—REMEDIES FOR AFFECTIONS OF THE SPLEEN.

According to the prescriptions given by the magicians, a fresh sheep's milt is the best application for pains in the spleen, the person who applies it uttering these words: "This I do

[88] See c. 12 of this Book.

[89] Our "cricket." The troxallis was probably a kind of locust, still known to naturalists by that name.

[90] "Protropum." Wine of the first running.

for the cure of the spleen." This done, it is enjoined that the milt should be covered up with mortar in the wall of the patient's sleeping-room, and sealed with a ring, a charm[91] being repeated thrice nine times. A dog's milt, removed from the animal while still alive, taken with the food, is a cure for diseases of the spleen: some, again, attach it fresh to that part of the patient's body. Others give the patient—without his knowing it—the milt of a puppy two days old, to eat, in squill vinegar; the milt, too, of a hedge-hog is similarly used. Ashes of burnt snails are employed, in combination with linseed, nettle-seed, and honey, the treatment being persisted in till the patient is thoroughly cured.

A green lizard has a remedial effect, suspended alive in an earthen vessel, at the entrance of the sleeping-room of the patient, who, every time he enters or leaves it, must take care to touch it with his hand: the head, too, of a horned owl, reduced to ashes and incorporated with an unguent; honey, also, in which the bees have died; and spiders, the one known as the "lycos"[92] in particular.

CHAP. 18.—REMEDIES FOR PAINS IN THE SIDE AND IN THE LOINS.

For pains in the side, the heart of a hoopoe is highly esteemed; ashes, too, of burnt snails, that have been boiled in a ptisan, snails being sometimes applied in the form of a liniment, alone. Potions employed for this purpose have a sprinkling in them of the ashes of a mad dog's skull. For the cure of lumbago, the spotted lizard[93] from beyond seas is used: the head and intestines being first removed, the body is boiled in wine, with half a denarius of black poppy, and the decoction is taken in drink. Green lizards, also, are taken with the food, the feet and head being first removed; or else three snails are crushed, shells and all, and boiled with fifteen peppercorns in wine. The feet of an eagle are wrenched off in a contrary direction to the joint, and the right foot is attached to the right side, the left foot to the left, according as the pains are situate. The millepede,[94] which we have spoken of

[91] "Carmen." Holland says "the *aforesaid* charm:" but this does not appear from the context. From the account, however, given by Marcus Empiricus, we learn that the charm, thus repeated twenty-seven times, is the same as that already given.

[92] Or "wolf." See B. xi. c. 28.

[93] See B. xxix. c. 28.

[94] Or woodlouse. See B. xxix. c. 39.

as being called the "oniscos," is a cure for these pains, taken, in doses of one denarius, in two cyathi of wine. The magicians recommend an earth-worm to be put in a wooden dish, which has been split and mended with iron wire; which done, some water must be taken up with the dish, the worm drenched with it and buried in the spot from which it was taken, and the water drunk from the dish. They assert, also, that this is a marvellously excellent cure for sciatica.

CHAP. 19. (7.)—REMEDIES FOR DYSENTERY.

Dysentery is cured by taking the broth of a leg of mutton, boiled with linseed in water; by eating old ewe-milk cheese; or by taking mutton suet boiled in astringent wine. This last is good, too, for the iliac passion, and for inveterate coughs. Dysentery is removed also, by taking a spotted lizard from beyond seas, boiled down till the skin only is left, the head, feet, and intestines, being first removed. A couple of snails also, and an egg, are beaten up, shells and all, in both cases, and made lukewarm in a new vessel, with some salt, three cyathi of water, and two cyathi of raisin-wine or date-juice, the decoction being taken in drink. Ashes, too, of burnt snails, are very serviceable, taken in wine with a modicum of resin.

The snails without shells, which we have[95] mentioned as being mostly found in Africa, are remarkably useful for dysentery, five of them being burnt with half a denarius of gum acacia, and taken, in doses of two spoonfuls, in myrtle wine or any other kind of astringent wine, with an equal quantity of warm water. Some persons employ all kinds of African snails indiscriminately in this manner; while others, again, make use of a similar number of African snails or broad-shelled snails, as an injection, in preference: in cases, too, where the flux is considerable, they add a piece of gum acacia, about the size of a bean. For dysentery and tenesmus, the cast-off slough of a snake is boiled in a pewter vessel with oil of roses: if prepared in any other kind of vessel, it is applied with an instrument made of pewter. Chicken-broth is also used as a remedy for these affections; but the broth of an old cock, strongly salted, acts more powerfully as a purgative upon the bowels. A pullet's craw, grilled and administered with salt and oil, has

[95] In B. xxix. c. 36.

a soothing effect upon cœliac affections; but it is absolutely necessary that neither fowl nor patient should have eaten corn[96] for some time before. Pigeons' dung, also, is grilled and taken in drink. The flesh of a ring-dove, boiled in vinegar, is curative of dysentery and cœliac affections: and for the cure of the former, a thrush is recommended, roasted with myrtle-berries; a blackbird, also; or honey, boiled, in which the bees have died.

CHAP. 20.—REMEDIES FOR THE ILIAC PASSION, AND FOR OTHER MALADIES OF THE BOWELS.

One of the most dangerous of maladies is that known by the name of "ileos:"[97] it may be combatted, they say, by tearing a bat asunder, and taking the blood, or by rubbing the abdomen with it. Diarrhœa is arrested more particularly by taking snails, prepared in manner already[98] mentioned for cases of asthma; the ashes, also, of snails burnt alive, administered in astringent wine; the liver of poultry grilled; the dried craw of poultry, a part that is usually thrown away, mixed with poppy-juice—in some cases it is used fresh, grilled, and taken in wine—partridge broth; the craw of partridges beaten up by itself in red wine; a wild ringdove boiled in oxycrate; a sheep's milt, grilled and beaten up in wine; or else pigeons' dung, applied with honey. The crop of an ossifrage, dried and taken in drink, is remarkably useful for patients whose digestion is impaired—indeed, its good effects may be felt if they only hold it in the hand while eating. Hence it is that some persons wear it attached to the body as an amulet; a practice which must not be too long continued, it being apt to cause a wasting of the flesh. The blood, too, of a drake has an astringent effect.

Flatulency is dispelled by eating snails; and griping pains in the bowels, by taking a sheep's milt grilled, with wine; a wild ringdove boiled in oxycrate; the fat of an otis[99] in wine; or the ashes of an ibis, burnt without the feathers, administered in drink. Another prescription mentioned for griping pains in the bowels is of a very marvellous nature: if a duck, they say, is applied to the abdomen, the malady will pass into the bird,

[96] See B. xxix. c. 36.
[97] The iliac passion, or ileus volvulus.
[98] In c. 16 of this Book.
[99] A kind of bustard. See B. x. cc. 29, 50, and c. 45 of this Book.

and it will die.[1] Gripings of the bowels are treated also with boiled honey in which the bees have died.

Colic is most effectually cured by taking a roasted lark with the food. Some recommend, however, that it should be burnt to ashes in a new vessel, feathers and all, and then pounded and taken for four consecutive days, in doses of three spoonfuls, in water. Some say that the heart of this bird should be attached to the thigh, and, according to others, the heart should be swallowed fresh, quite warm, in fact. There is a family of consular dignity, known as the Asprenates,[2] two brothers, members of which, were cured of colic; the one by eating a lark and wearing its heart in a golden bracelet; the other, by performing a certain sacrifice in a chapel built of raw bricks, in form of a furnace, and then blocking up the edifice the moment the sacrifice was concluded. The ossifrage has a single intestine only, which has the marvellous property of digesting all that the bird has swallowed: the extremity of this intestine, it is well known, worn as an amulet, is an excellent remedy for colic.

There are certain concealed maladies incident to the intestines, in relation to which there are some marvellous statements made. If to the stomach and chest, more particularly, blind puppies are applied, and suckled with milk from the patient's mouth,[3] the virulence of the malady, it is said, will be transferred to them, and in the end they will die: on opening them, too, the causes of the malady will be sure to be discovered. In all such cases, however, the puppies must be allowed to die, and must be buried in the earth. According to what the magicians say, if the abdomen is touched with a bat's blood, the person will be proof against colic for a whole year: when a patient, too, is attacked with the pains of colic, if he can bring himself to drink the water in which he has washed his feet, he will experience a cure.

CHAP. 21. (8.)—REMEDIES FOR URINARY CALCULI AND AFFECTIONS OF THE BLADDER.

For the cure of urinary calculi, it is a good plan to rub

[1] See c. 14 of this Book, where a similar notion is mentioned.

[2] There were three consuls of this name, L. Nonius Asprenas, A.D. 7; L. Nonius Asprenas, A.D. 29; and P. Nonius Asprenas, A.D. 38. They are mentioned also by Suetonius, Tacitus, Dion Cassius, Frontinus, and Seneca.

[3] See c. 14 of this Book.

the abdomen with mouse-dung. The flesh of a hedge-hog is agreeable eating, they say, if killed with a single blow upon the head, before it has had time to discharge its urine[3*] upon its body: [persons[4] who eat this flesh, it is said, will never by any possibility suffer from strangury.] The flesh of a hedge-hog thus killed, is a cure for urinary obstructions of the bladder; and the same, too, with fumigations made therewith. If, on the other hand, the animal has discharged its urine upon its body, those who eat the flesh will be sure to be attacked by strangury, it is said. As a lithontriptic,[5] earth-worms are recommended, taken in ordinary wine or raisin wine; or else boiled snails, prepared the same way[6] as for the cure of asthma. For the cure of urinary obstructions, snails are taken from the shells, pounded, and administered in one cyathus of wine, three the first day, two the second, and one the third. For the expulsion of calculi, the empty shells are reduced to ashes and taken in drink: the liver also of a water-snake, and the ashes of burnt scorpions are similarly employed, or are taken with bread or eaten with a locust. For the same purpose, the small grits that are found in the gizzard of poultry or in the craw of the ringdove, are beaten up and sprinkled in the patient's drink; the craw, too, of poultry is taken, dried, or if fresh, grilled.

For urinary calculi and other obstructions of the bladder, dung of ring-doves is taken, with beans; ashes also of wild ring-doves' feathers, mixed with vinegar and honey; the intestines of those birds, reduced to ashes, and administered in doses of three spoonfuls; a small clod from a swallow's nest, dissolved in warm water; the dried crop of an ossifrage; the dung of a turtle-dove, boiled in honied wine; or the broth of a boiled turtle-dove.

It is very beneficial also for urinary affections to eat thrushes with myrtle-berries, or grasshoppers grilled on a shallow-pan; or else to take the millepedes, known as "onisci,"[7] in drink. For pains in the bladder, a decoction of lambs' feet is used.

[3*] See B. viii. c. 56.

[4] This passage is omitted by Sillig as an evident interpolation from the context a couple of lines below.

[5] The belief in lithontriptics can hardly be said to exist at the present day. Ajasson refers to the grant made by the British Parliament of £5000 to Mrs. Stephens for her lithontriptic!!

[6] In c. 16 of this Book.

[7] See B. xxix. c. 39.

Chicken-broth relaxes the bowels and mollifies acridities; swallows' dung, too, with honey, employed as a suppository, acts as a purgative.

CHAP. 22.—REMEDIES FOR DISEASES OF THE FUNDAMENT AND OF THE GENERATIVE ORGANS.

The most efficacious remedies for diseases of the rectum are wool-grease—to which some add pompholix[8] and oil of roses—a dog's head reduced to ashes; or a serpent's slough, with vinegar. In cases where there are chaps and fissures of those parts, the ashes of the white portion of dogs' dung are used, mixed with oil of roses; a prescription due, they say, to Æsculapius,[9] and remarkably efficacious also for the removal of warts. Ashes of burnt mouse-dung, swan's fat, and cow suet, are also used. Procidence of the rectum is reduced by an application of the juices discharged by snails when punctured. For the cure of excoriation of those parts, ashes of burnt wood-mice are used, with honey; the gall of a hedge-hog, with a bat's brains and bitches' milk; goose-grease, with the brains of the bird, alum, and wool-grease; or else pigeons' dung, mixed with honey. A spider, the head and legs being first removed, is remarkably good as a friction for condylomata. To prevent the acridity of the humours from fretting the flesh, goose-grease is applied, with Punic wax, white lead, and oil of roses; swan's grease also, which is said to be a cure for piles.

A very good thing, they say, for sciatica, is, to pound raw snails in Aminean[10] wine, and to take them with pepper; to eat a green lizard, the feet, head, and intestines being first removed; or to eat a spotted lizard, with the addition of three oboli of black poppy. Ruptures and convulsions are treated with sheep's gall, diluted with woman's milk. The gravy which escapes from a ram's lights roasted, is used for the cure of itching pimples and warts upon the generative organs: for other affections of those parts, the ashes of a ram's wool, unwashed even, are used, applied with water; the suet of a sheep's caul, and of the kidneys more particularly, mixed with ashes of pumice-stone and salt; greasy wool, applied with cold water; sheep's flesh, burnt to ashes, and applied with water;

[8] See B. xxxiv. c. 33.

[9] It can hardly be said to add to his fame.

[10] See B. xiv. c. 4.

a mule's hoofs, burnt to ashes; or the powder of pounded horse teeth, sprinkled upon the parts. In cases of decidence of either of the testes, an application of the slime discharged by snails is remedial, they say. For the treatment of sordid or running ulcers of those parts, the fresh ashes of a burnt dog's head are found highly useful; the small, broad kind of snail, beaten up in vinegar; a snake's slough, or the ashes of it, applied in vinegar; honey in which the bees have died, mixed with resin; or the kind of snail without a shell, that is found in Africa, as already[11] mentioned, beaten up with powdered frankincense and white of eggs, the application being renewed at the end of thirty days; some persons, however, substitute a bulb for the frankincense.

For the cure of hydrocele, a spotted lizard, they say, is marvellously good, the head, feet, and intestines being first removed, and the rest of the body roasted and taken frequently with the food. For incontinence[12] of urine dogs' fat is used, mixed with a piece of split alum the size of a bean; ashes, also, of African snails burnt with the shells, taken in drink; or else the tongues of three geese roasted and eaten with the food, a remedy which we owe to Anaxilaüs. Mutton-suet,[13] mixed with parched salt, has an aperient effect upon inflammatory tumours, and mouse-dung, mixed with powdered frankincense and sandarach, acts upon them as a dispellent: the ashes, also, of a burnt lizard, or the lizard itself, split asunder and applied; or else bruised millepedes, mixed with one third part of turpentine. Some make use of earth of Sinope[14] for this purpose, mixed with a bruised snail. Ashes of empty snail-shells burnt alone, mixed with wax, possess certain repercussive properties; the same, too, with pigeons' dung, employed by itself, or applied with oat-meal or barley-meal. Cantharides, mixed with lime, remove inflammatory tumours quite as effectually as the lancet; and small snails, applied topically with honey, have a soothing effect upon tumours in the groin.

[11] In B. xxix. c. 36 and in c. 19 of this Book.
[12] See B. xxxii. c. 35.
[13] Ajasson remarks that this may probably be useful.
[14] See B. xxxv. cc. 12, 13.

CHAP. 23. (9.)—REMEDIES FOR GOUT AND FOR DISEASES OF THE FEET.

To prevent varicose veins, the legs of children are rubbed with a lizard's blood: but both the party who operates and the patient must be fasting at the time. Wool-grease, mixed with woman's milk and white lead, has a soothing effect upon gout; the liquid dung also voided by sheep; a sheep's lights; a ram's gall, mixed with suet; mice, split asunder and applied; a weasel's blood, used as a liniment with plantago; the ashes of a weasel burnt alive, mixed with vinegar and oil of roses, and applied with a feather, or used in combination with wax and oil of roses; a dog's gall, due care being taken not to touch it with the hand, and to apply it with a feather; poultry dung; or else ashes of burnt earth-worms, applied with honey, and removed at the end of a couple of days. Some, however, prefer using this last with water, while others, again, apply the worms themselves, in the proportion of one acetabulum[15] to three cyathi of honey, the feet of the patient being first anointed with oil of roses. The broad, flat, kind of snail, taken in drink, is used for the removal of pains in the feet and joints; two of them being pounded for the purpose and taken in wine. They are employed, also, in the form of a liniment, mixed with the juice of the plant helxine:[16] some, however, are content to beat up the snails with vinegar. Some say that salt, burnt in a new earthen vessel with a viper, and taken repeatedly, is curative of gout, and that it is an excellent plan to rub the feet with viper's fat. It is asserted, too, that similar results are produced by keeping a kite till it is dry, and then powdering it and taking it in water, a pinch in three fingers at a time; by rubbing the feet with the blood of that bird mixed with nettles; or by bruising the first feathers of a ring-dove with nettles. The dung of ring-doves is used as a liniment for pains in the joints; the ashes also of a burnt weasel, or of burnt snails, mixed with amylum[17] or gum tragacanth.

A very excellent cure for contusions of the joints is a spider's web; but there are persons who give the preference to ashes of burnt cobwebs or of burnt pigeons' dung, mixed with polenta and white wine. For sprains of the joints a sovereign

[15] "Acetabuli mensurâ" seems a preferable reading to "aceto mensurâ," which makes no sense.

[16] See B. xxi. c. 56.

[17] See B. xviii. c. 17.

remedy is mutton suet, mixed with the ashes of a woman's hair; a good application, too, for chilblains is mutton suet, mixed with alum, or else ashes of a burnt dog's head or of burnt mouse-dung. Ulcers, free from discharge, are brought to cicatrize by using the above-named substances in combination with wax; ashes, also, of burnt dormice, mixed with oil; ashes of burnt wood-mice, mixed with honey; ashes of burnt earth-worms, applied with old oil; or else ashes of the snails without a shell that are so commonly found. All ulcers on the feet are cured by the application of ashes of snails, burnt alive; and for excoriations of the feet, ashes of burnt poultry-dung are used, or ashes of burnt pigeons' dung, mixed with oil. When the feet have been galled by the shoes, the ashes of an old shoe-sole are used, or the lights of a lamb or ram. For gatherings beneath[18] the nails, a horse's tooth, powdered, is a sovereign remedy. A light application of a green lizard's blood, will cure the feet of man or beast when galled beneath.

For the removal of corns upon the feet, the urine of a mule of either sex is applied, mixed with the mud which it has formed upon the ground; sheep's dung, also; the liver of a green lizard, or the blood of that animal, applied in wool; earth-worms, mixed with oil; the head of a spotted lizard, pounded with an equal quantity of vitex and mixed with oil; or pigeons' dung, boiled with vinegar. For the cure of all kinds of warts, dogs' urine is applied fresh, with the mud which it has formed upon the ground; dogs' dung, also, reduced to ashes and mixed with wax; sheep's dung; the blood of mice, applied fresh, or the body of a mouse, split asunder; the gall of a hedgehog; a lizard's head or blood, or the ashes of that animal, burnt entire; the cast-off slough of a snake; or else poultry dung, applied with oil and nitre. Cantharides, also, bruised with Taminian[19] grapes, act corrosively upon warts: but when warts have been thus removed, the remedies should be employed which we have pointed out for ulcerations on the skin.

CHAP. 24. (10.)—REMEDIES FOR EVILS WHICH ARE LIABLE TO AFFECT THE WHOLE BODY.

We will now turn our attention to those evils which are a

[18] "Subluviem." The same, probably, as the disease of the fingers which he elsewhere calls "paronychia," and perhaps identical with whitlow.

[19] See B. xxiii. c. 13.

cause of apprehension, as affecting the whole body. According to what the magicians say, the gall of a male black dog is a counter-charm for the whole of a house; and it will be quite sufficient to make fumigations with it, or to use it as a purification, to ensure its preservation against all noxious drugs and preparations. They say the same, too, with reference to a dog's blood, if the walls are sprinkled with it; and the genitals of that animal, if buried beneath the threshold. This will surprise persons the less who are aware how highly these same magicians extol that most abominable insect, the tick, and all because it is the only one that has no[20] passage for the evacuations, its eating ending only in its death, and it living all the longer for fasting: in this latter state it has been known to live so long as seven days, they say, but when it gorges to satiety it will burst in a much shorter period. According to these authorities, a tick from a dog's left ear, worn as an amulet, will allay all kinds of pains. They presage, too, from it on matters of life and death; for if the patient, they say, gives an answer to a person who has a tick about him, and, standing at the foot of the bed, asks how he is, it is an infallible sign that he will survive; while, on the other hand, if he makes no answer, he will be sure to die. They add, also, that the dog from whose left ear the tick is taken, must be entirely black. Nigidius has stated in his writings that dogs will avoid the presence all day of a person who has taken a tick from off a hog.

The magicians likewise assure us that patients suffering from delirium will recover their reason on being sprinkled with a mole's blood; and that persons who are apt to be troubled by the gods of the night[21] and by Fauni, will experience relief by rubbing themselves morning and evening with the tongue, eyes, gall, and intestines of a dragon,[22] boiled in oil, and cooled in the open air at night.

CHAP. 25.—REMEDIES FOR COLD SHIVERINGS.

A remedy for cold shiverings, according to Nicander, is a dead amphisbæna,[23] or its skin only, attached to the body: in addition to which, he informs us that if one of these reptiles

[20] A popular fallacy of Pliny's time. See B. xi. c. 40.
[21] Spectres and nightmare.
[22] The serpent so called.
[23] See B. viii. c. 35.

is attached to a tree that is being felled, the persons hewing it will never feel cold, and will fell it all the more easily. For so it is, that this is the only one among all the serpents that faces the cold, making its appearance the first of all, and even before the cuckoo's note is heard. There is another marvellous fact also mentioned, with reference to the cuckoo: if, upon the spot where a person hears this bird for the first time, he traces round the space occupied by his right foot and then digs up the earth, it will effectually prevent fleas from breeding, wherever it is thrown.

CHAP. 26.—REMEDIES FOR PARALYSIS.

For persons apprehensive of paralysis the fat of dormice and of field-mice, they say, is very useful, boiled: and for patients threatened with phthisis, millepedes are good, taken in drink, in manner already[24] mentioned for the cure of quinzy. The same, too, with a green lizard, boiled down to one cyathus in three sextarii of wine, and taken in doses of one spoonful daily, until the patient is perfectly cured; the ashes also of burnt snails, taken in wine.

CHAP. 27.—REMEDIES FOR EPILEPSY.

For the cure of epilepsy wool-grease is used, with a modicum of myrrh, a piece about the size of a hazel-nut being dissolved and taken after the bath, in two cyathi of wine: a ram's testes, also, dried and pounded, and taken in doses of half a denarius, in water, or in a semi-sextarius of asses' milk; the patient being forbidden wine five days before and after using the remedy. Sheep's blood, too, is mightily praised, taken in drink; sheep's gall, also, and lambs' gall in particular, mixed with honey; the flesh of a sucking puppy, taken with wine and myrrh, the head and feet being first removed; the callosities from a mule's legs, taken in three cyathi of oxymel; the ashes of a spotted lizard from beyond seas, taken in vinegar; the thin coat of a spotted lizard, which it casts like a snake, taken in drink—indeed some persons recommend the lizard itself, gutted with a reed and dried and taken in drink; while others, again, are for roasting it on a wooden spit and taking it with the food.

It is worth while knowing how the winter slough of this

[24] In c. 12 of this Book. Woodlice are meant.

lizard is obtained when it casts it off, before it has had the opportunity of devouring[25] it; there being no creature, it is said, that resorts in its spite to more cunning devices for the deception of man; a circumstance owing to which, the name of "stellio"[26] has been borrowed as a name of reproach. The place to which it retires in summer is carefully observed, being generally some spot beneath the projecting parts of doors or windows, or else in vaults or tombs. In the early days of spring, cages made of split reeds are placed before these spots; and the narrower the interstices the more delighted is the animal with them, it being all the better enabled thereby to disengage itself of the coat which adheres to its body and impedes its freedom of action: when, however, it has once quitted it, the construction of the cage prevents its return. There is nothing whatever preferred to this lizard as a remedy for epilepsy. The brains of a weasel are also considered very good, dried and taken in drink; the liver, too, of that animal, or the testes, uterus, or paunch, dried and taken with coriander, in manner already[27] mentioned; the ashes also of a burnt weasel; or a wild weasel, eaten whole with the food. All these properties are equally attributed to the ferret. A green lizard is sometimes eaten, dressed with seasonings to stimulate the appetite, the feet and head being first removed; the ashes, too, of burnt snails are used, as an ointment, with linseed, nettle-seed, and honey.

The magicians think highly of a dragon's tail, attached to the body, with a deer's sinews, in the skin of a gazelle; as also the small grits found in the crops of young swallows, tied to the left arm of the patient; for swallows, it is said, give small stones to their young the moment they are hatched. If, at the commencement of the first paroxysm, an epileptic patient eats the first of a swallow's brood that has been hatched, he will experience a perfect cure: but at a later period the disease is treated by using swallow's blood with frankincense, or by eating the heart of the bird quite fresh. Nay, even more than this, a small stone taken from a swallow's nest will relieve the patient the moment it is applied, they say; worn, too, as an amulet, it will always act as

[25] See B. viii. c. 49.

[26] A cozener, cheat, or rogue. Ajasson has a page of discussion on the origin of this appellation.

[27] In B. xxix. c. 16.

a preservative against the malady. A kite's liver, too, eaten by the patient, is highly vaunted; the slough also of a serpent; a vulture's liver, beaten up with the blood of the bird, and taken thrice seven days in drink; or the heart of a young vulture, worn attached to the body.

And not only this, but the vulture itself is recommended as a food for the patient, and that, too, when it has been glutted with human flesh. Some recommend the breast of this bird to be taken in drink from a cup made of cerrus[28] wood, or the testes of a dunghill cock to be taken in milk and water; the patient abstaining from wine the five preceding days, and the testes being dried for the purpose. There have been authorities found to recommend one-and-twenty red flies—and those found dead, too!—taken in drink, the number being reduced where the patient is of a feeble habit.

CHAP. 28. (11.)—REMEDIES FOR JAUNDICE.

Jaundice is combated by administering ear-wax to the patient, or else the filth that adheres to the udders of sheep, in doses of one denarius, with a modicum of myrrh, in two cyathi of wine; the ashes, also, of a dog's head, mixed with honied wine; a millepede, in one semi-sextarius of wine; earth-worms, in hydromel with myrrh; wine in which a hen's feet have been washed, after being first cleansed with water—the hen must be one with yellow[29] feet—the brains of a partridge or of an eagle, in three cyathi of wine; the ashes of a ring-dove's feathers or intestines, in honied wine, in doses of three spoonfuls; or ashes of sparrows burnt upon twigs, in doses of two spoonfuls, in hydromel.

There is a bird, known as the "icterus,"[30] from its peculiar colour: if the patient looks at it, he will be cured of jaundice, they say, and the bird will die. In my opinion this is the same bird that is known in Latin by the name of "galgulus."[31]

CHAP. 29.—REMEDIES FOR PHRENITIS.

In cases of phrenitis a sheep's lights, attached warm round the patient's head, would appear to be advantageous. But as to giving a man suffering from delirium a mouse's brains in

[28] See B. xvi. c. 6.
[29] Like our game poultry.
[30] This word being also the Greek name for the jaundice.
[31] See B. x. c. 50. The Witwall.

water to drink, the ashes of a burnt weasel, or the dried flesh even of a hedgehog, who could possibly do it, supposing even the effects of the remedy were certain? I should be inclined, too, to rank the ashes of the eyes of a horned owl in the number of those monstrous prescriptions with which the adepts in the magic art abuse the credulity of mankind.

It is in cases, too, of fever, more particularly, that the acknowledged rules of medicine run counter to the prescriptions of these men: for they have classified the various modes of treating the disease in accordance with the twelve signs of the Zodiac, and relatively to the revolutions of the sun and moon, a system which deserves to be utterly repudiated, as I shall prove by a few instances selected from many. They recommend, for example, when the sun is passing through Gemini, that the patient should be rubbed with ashes of the burnt combs, ears, and claws of cocks, beaten up and mixed with oil. If, again, it is the moon that is passing through that sign, it is the spurs and wattles of cocks that must be similarly employed. When either of these luminaries is passing through Virgo, grains of barley must be used; and when through Sagittarius, a bat's wings. When the moon is passing through Leo, it is leaves of tamarisk that must be employed, and of the cultivated tamarisk, they add: if, again, the sign is Aquarius, the patient must use an application of box-wood charcoal, pounded.

Of the remedies, however, that we find recommended by them, I shall be careful to insert those only the efficacy of which has been admitted, or, at least, is probable in any degree; such, for instance, as the use of powerful odours, as an excitant for patients suffering from lethargy; among which, perhaps, may be reckoned the dried testes of a weasel, or the liver of that animal, burnt. They consider it a good plan, too, to attach a sheep's lights, made warm, round the head of the patient.

CHAP. 30.—REMEDIES FOR FEVERS.

In the treatment of quartan fevers, clinical medicine is, so to say, pretty nearly powerless; for which reason we shall insert a considerable number of remedies recommended by professors of the magic art, and, first of all, those prescribed to be worn as amulets: the dust, for instance, in which a hawk has bathed

itself, tied up in a linen cloth, with a red string, and attached to the body; the longest tooth of a black dog; or the wasp known by the name of "pseudosphex,"[32] which is always to be seen flying alone, caught with the left hand and attached beneath the patient's chin. Some use for this purpose the first wasp that a person sees in the current year. Other amulets are, a viper's head, severed from the body and wrapped in a linen cloth; a viper's heart, removed from the reptile while still alive; the muzzle[33] of a mouse and the tips of its ears, wrapped in red cloth, the animal being set at liberty after they are removed; the right eye plucked from a living lizard, and enclosed with the head, separated from the body, in goat's skin; the scarabæus also that forms pellets[34] and rolls them along.

It is on account of this kind of scarabæus that the people of a great part of Egypt worship those insects as divinities; an usage for which Apion gives a curious reason, asserting, as he does, by way of justifying the rites of his nation, that the insect in its operations pictures the revolution of the sun. There is also another kind of scarabæus, which the magicians recommend to be worn as an amulet—the one that has small horns[36] thrown backwards; it must be taken up, when used for this purpose, with the left hand. A third kind also, known by the name of "fullo,"[37] and covered with white spots, they recommend to be cut asunder and attached to either arm, the other kinds being worn upon the left arm. Other amulets recommended by them, are, the heart of a snake taken from the living animal with the left hand; or four joints of a scorpion's tail, together with the sting, attached to the body in a piece of black cloth; due care being taken that the patient does not see

[32] "Bastard-wasp."

[33] "Rostellum." Holland renders it "The little prettie snout's end of a mouse."

[34] Of cowdung. It was supposed that there was no female scarabæus, and that the male insect formed these balls for the reproduction of its species. It figures very largely in the Egyptian mythology and philosophy as the emblem of the creative and generative power. It has been suggested that its Coptic name "*skalouks*" is a compound Sanscrit word, signifying —"The ox-insect that collects dirt into a round mass." See B. xi. c. 34.

[36] Probably the "lucanus" mentioned in B. xi. c. 34; supposed to be the same as the stag-beetle.

[37] The "fuller," apparently. This name may possibly be derived, however, from the Greek φυλλὸν, a "leaf."

the scorpion, which is set at liberty after the operation, or the person who has attached the amulet, for the space of three days: after the recurrence, too, of the third paroxysm, he must bury the whole in the ground. Some enclose a caterpillar in a piece of linen with a thread passed three times round it, and tie as many knots, repeating at each knot why it is that the patient performs that operation. A slug is sometimes wrapped in a piece of skin, or the heads of four slugs, cut from the body with a reed: a millepede is rolled up in wool: the small grubs that produce the gadfly,[38] are used before the wings of the insect are developed; or any other kind of hairy grub is employed that is found adhering to prickly shrubs. Some persons attach to the body four of these grubs, enclosed in an empty walnut shell, or else some of the snails that are found without a shell.

In other cases, again, it is the practice to enclose a spotted lizard in a little box, and to place it beneath the pillow of the patient, taking care to set it at liberty when the fever abates. It is recommended also, that the patient should swallow the heart of a sea-diver, removed from the bird without the aid of iron, it being first dried and then bruised and taken in warm water. The heart of a swallow is also recommended, with honey; and there are persons who say that, just before the paroxysms come on, the patient should take one drachma of swallow's dung in three cyathi of goats' milk or ewes' milk, or of raisin wine: others, again, are of opinion that the birds themselves should be taken, whole. The nations of Parthia, as a remedy for quartan fevers, take the skin of the asp, in doses of one sixth of a denarius, with an equal quantity of pepper. The philosopher Chrysippus has left a statement to the effect, that the phryganion,[39] worn as an amulet, is a remedy for quartan fevers; but what kind of animal this is he has nowhere informed us, nor have I been able to meet with any one who knows. Still, however, I felt myself bound to notice a remedy that was mentioned by an author of such high repute, in case any other person should happen to be more successful in his researches. To eat the flesh of a crow, and

[38] See B. xi. c. 38.

[39] Some suppose that this was an insect that lived among dry wood, and derive the name from the Greek φρυγανὸν. Queslon is of opinion that it is the salamander.

to use nitre in the form of a liniment, is considered highly efficacious for the treatment of chronic diseases.

In cases of tertian fever—so true it is that suffering takes delight in prolonging hope by trying every remedy—it may be worth while to make trial whether the web of the spider called "lycos"[40] is of any use, applied, with the insect itself, to the temples and forehead in a compress covered with resin and wax; or the insect itself, attached to the body in a reed, a form in which it is said to be highly beneficial for other fevers. Trial may be made also of a green lizard, enclosed alive in a vessel just large enough to receive it, and worn as an amulet; a method, it is said, by which recurrent fevers are often dispelled.

CHAP. 31.—REMEDIES FOR DROPSY.

For the cure of dropsy, wool-grease, a piece about the size of a hazel-nut, is given in wine, with the addition of a little myrrh: some add goose-grease, steeped in myrtle wine. The filth that adheres to the udders of sheep is productive of a similar effect, as also the dried flesh of a hedge-hog, taken with the food. Matter vomited by a dog, we are assured, applied to the abdomen, will draw off the water that has accumulated there.

CHAP. 32. (12).—REMEDIES FOR ERYSIPELAS.

For the cure of erysipelas, wool-grease is used, with pompholix[41] and oil of roses; the blood[42] also extracted from a tick; earth worms, applied in vinegar; or else a cricket crushed between the hands—the good effect of this last being that the person who uses this precaution before the malady has made its appearance, will be preserved therefrom for a whole year. Care must be taken also that iron is used for the removal of the cricket, with some of the earth about its hole. Goose-grease is also employed for this purpose; a viper's head, dried and burnt, and applied with vinegar; or a serpent's slough, applied to the body, immediately after the bath, with bitumen and lamb suet.

[40] The "wolf" spider. See c. 17 of this Book.

[41] See B. xxxiv. c. 33.

[42] Ajasson remarks that, in reality, this is not blood, but a kind of viscous liquid.

CHAP. 33.—REMEDIES FOR CARBUNCLES.

Carbuncles are removed by an application of pigeons' dung, either alone or in combination with linseed and oxymel; or of bees that have died in the honey. A sprinkling of polenta upon the sores is also used. For carbuncles and other sores of the generative organs, wool-grease is used as a remedy, with refuse of lead; and for incipient carbuncles, sheep's dung is employed. Tumours and all other affections that stand in need of emollients are treated most effectually with goose-grease; that of cranes, too, is equally efficacious.

CHAP. 34.—REMEDIES FOR BOILS.

For boils the following remedies are prescribed; a spider, applied before mentioning the insect by name, care being taken to remove it at the end of two days; a shrew-mouse, suspended by the neck till it is dead, care being taken not to let it touch the earth when dead, and to pass it three times around the boil, both operator and patient spitting on the floor each time; poultry-dung, that of a red colour in particular, applied fresh with vinegar; the crop of a stork, boiled in wine; flies, an uneven number of them, rubbed upon the patient with the ring[43] finger; the filth from sheep's ears; stale mutton suet, with ashes of women's hair; ram suet also, with ashes of burnt pumice and an equal quantity of salt.

CHAP. 35.—REMEDIES FOR BURNS.

For burns, the ashes of a dog's head are used; ashes of burnt dormice, with oil; sheep's dung, with wax; ashes also of burnt snails, an application so effectual, as not to leave a scar even. Viper's fat, too, is used, and ashes of burnt pigeons' dung, applied with oil.

CHAP. 36.—REMEDIES FOR AFFECTIONS OF THE SINEWS.

For nodosities in the sinews, the ashes of a viper's head are applied, with oil of cyprus;[44] or else earth-worms, with honey. Pains in the sinews should be treated with an application of grease; the body of a dead amphisbæna, worn as an amulet; vulture's grease, dried with the crop of the bird and beaten up with stale hog's lard; or else ashes of the head of a horned

[43] "Digitus medicus"—"The physician's finger," properly. Why the fourth finger, or that next to the little finger, was thus called, it seems impossible to say.

[44] See B. xii. c. 51.

owl, taken in honied wine with a lily root—that is, if we believe what the magicians tell us. For contractions of the sinews, the flesh of ring-doves is very good, dried and taken with the food: and for spasmodic affections, the ashes of a hedge-hog or weasel are used. A serpent's slough, attached to the patient's body in a piece of bull's hide, is a preventive of spasms: and the dried liver of a kite, taken in doses of three oboli, in three cyathi of hydromel, is a preservative against opisthotony.

CHAP. 37.—REMEDIES FOR MALADIES OF THE NAILS AND FINGERS.

Agnails and hangnails upon the fingers are removed by using the ashes of a burnt dog's head, or the uterus of a bitch boiled in oil, the fingers being first rubbed with a liniment of ewe-milk butter, mixed with honey. The gall-bladder, too, of any animal is very useful for this purpose. Malformed nails are healed with an application of cantharides and pitch, which is removed at the end of two days; or else with locusts fried with he-goat suet; or with an application of mutton suet. Some mix mistletoe and purslain with these ingredients; while others, again, use verdigrease and mistletoe, removing the application at the end of two days.

CHAP. 38. (13.)—METHODS FOR ARRESTING HÆMORRHAGE.

Bleeding at the nostrils is arrested by mutton suet taken from the caul, introduced into the nostrils; by drawing up rennet, lamb's rennet in particular, mixed with water, into the nostrils, or by using it as an injection, a remedy which succeeds even where other remedies have failed; by making up goose-grease into a bolus with an equal quantity of butter, and plugging the nostrils with it; or by using the earth that adheres to snails, or else the snails themselves, extracted from the shell. Excessive discharges from the nostrils are arrested also by applying crushed snails, or cobwebs, to the forehead. For issues of blood from the brain, the blood or brains of poultry are used, as also pigeons' dung, thickened and kept for the purpose. In cases where there is an immoderate flow of blood from a wound, an application of horse-dung, burnt with egg-shells, is marvellously good for stopping it.

CHAP. 39.—REMEDIES FOR ULCEROUS SORES AND WOUNDS.

For the cure of ulcers, wool-grease is used, with ashes of

burnt barley and verdigrease, in equal quantities; a preparation which is good, too, for carcinomata and spreading sores. It cauterizes the flesh also around the margins of ulcers, and reduces and makes level fungous excrescences formed by sores. Ashes, too, of burnt sheep's dung, mixed with nitre, are of great efficacy for the cure of carcinomata; as also those of lambs' thigh-bones, in cases more particularly where ulcers refuse to cicatrize. Very considerable, too, is the efficacy of lights, ram's lights in particular, which are of the greatest utility for reducing and making level the fleshy excrescences formed by ulcerous sores. With sheep's dung, warmed beneath an earthen pan and kneaded, the swellings attendant upon wounds are reduced, and fistulous sores and epinyctis are cleansed and made to heal.

But it is in the ashes of a burnt dog's head that the greatest efficacy is found; as it quite equals spodium[45] in its property of cauterizing all kinds of fleshy excrescences, and causing sores to heal. Mouse-dung, too, is used as a cautery, and weasels' dung, burnt to ashes. Pounded millepedes, mixed with turpentine and earth of Sinope,[46] are used for penetrating carcinomata and fleshy indurations in deep-seated sores; and the same substances are remarkably useful for the treatment of ulcers threatened with maggots.

Indeed the several varieties of worms themselves are possessed of marvellously useful properties. The worms,[47] for instance, that breed in wood are curative of all kinds of ulcers: reduced to ashes, with an equal quantity of anise, and applied with oil, they heal cancerous sores. Earthworms are so remarkably healing for wounds recently inflicted, that it is a very general belief that by the end of seven days they will unite sinews even that have been cut asunder: hence it is that it is recommended to keep them preserved in honey. Ashes of burnt earth-worms, in combination with tar or Simblian honey,[48] cauterize the indurated margins of ulcerous sores. Some persons dry earthworms in the sun, and apply them to wounds with vinegar, the application not being removed till the end of a couple of days. The earth also that adheres to snails is useful, similarly em-

[45] See B. xxxiv. c. 34.
[46] See B. xxxv. cc. 12, 13.
[47] "Cosses."
[47] Dioscorides speaks of this honey as the produce of Sicily.

ployed; snails, too, taken whole from the shell, are pounded and applied to fresh wounds, to heal them, and they arrest the progress of cancerous sores.

There is an insect called "herpes"[49] by the Greeks, which is particularly useful for the cure of all kinds of serpiginous[50] sores. Snails, beaten up, shells and all, are very good for this purpose; and it is said that, with myrrh and frankincense, they will unite the sinews even when cut asunder. The fat, too, of a dragon,[51] dried in the sun, is remarkably useful, and so are the brains of a cock or capon for recent wounds. By taking with the food salt in which vipers have been preserved, ulcers are rendered more easy of treatment, it is said, and are made to heal all the sooner. Antonius[52] the physician, after operating in vain upon ulcers, that were incurable with the knife, used to prescribe viper's flesh to be eaten by the patient, whereby a marvellously speedy cure was effected.

The locust called "troxallis,"[53] reduced to ashes and applied with honey, removes the indurated margins of ulcerous sores: ashes, also, of burnt pigeons' dung, with arsenic and honey, are very effectual in all cases where a cautery is required. The brains of a horned owl, applied with goose-grease, are marvellously efficacious for uniting wounds, it is said. For the malignant ulcer known as "cacoëthes,"[54] the ashes of a ram's thigh-bones are used, mixed with woman's milk, the sores being washed with linen cloths well rinsed. For the same purpose, the bird known as the screech-owl[55] is boiled in oil, ewe-milk butter and honey being added to the preparation, when properly dissolved. An application of bees that have died in the honey, acts emolliently upon the indurated margins of ulcerous sores; and for the cure of elephantiasis, the blood and ashes of a weasel are employed. Wounds and weals produced by blows are effaced by an application of sheep-skins fresh from the body.

CHAP. 40.—REMEDIES FOR BROKEN BONES.

For fractures of the joints, ashes of sheep's thigh-bones are

[49] The "creeper." It has not been identified.
[50] Which are also called "herpetic" or "creeping."
[51] The serpent so called.
[52] Antonius Castor, probably. See end of B. xx.
[53] See c. 16 of this Book. [54] A chronic cancer. [55] "Ulula."

particularly useful, applied in combination with wax; and the remedy is all the more efficacious, if a sheep's jaw-bones are burnt with the other ingredients, together with a deer's antler, and some wax dissolved in oil of roses. For broken bones, a dog's brains are used, spread upon a linen cloth, with wool laid upon the surface and moistened every now and then. The fractured bone will mostly unite in the course of fourteen days; and a cure equally expeditious may be effected by using the ashes of burnt field-mice, with honey, or of burnt earth-worms; a substance which is extremely useful for the extraction of splintered bones.

CHAP. 41.—APPLICATIONS FOR CICATRIZATIONS, AND FOR THE CURE OF MORPHEW.

Cicatrizations are restored to their original colour by applying sheep's lights, those of a ram in particular; mutton-suet, mixed with nitre; the ashes of a green lizard; a snake's slough, boiled in wine; or else pigeons' dung, mixed with honey; a preparation which, in combination with wine, is good for the removal of white morphew. For the cure, also, of morphew, cantharides are used, with two-thirds of rue-leaves; a preparation which the patient must keep applied, in the sun, till the skin itches and rises in blisters; after which it must be fomented and well rubbed with oil, and the application repeated. This must be done for several days in succession, due precautions being taken that the ulcerations do not penetrate too deep.

For the cure, too, of morphew, a liniment is recommended, made of flies and root of agrimony; the white part also of poultry dung, kept in a horn box with stale oil; a bat's blood; or else the gall of a hedge-hog applied with water. Itch-scab is cured by using the brains of a horned owl, incorporated with saltpetre; but dog's blood is the best thing to keep it in check. The small, broad, snail that is found, crushed and applied topically, is an effectual cure for itching sensations.

CHAP. 42.—METHODS OF EXTRACTING FOREIGN SUBSTANCES FROM THE BODY.

Arrows, pointed weapons, and other foreign substances that require to be extracted from the body, are removed by the

application of a mouse split asunder, or of a lizard more particularly, similarly divided, or else the head only of the animal, pounded with salt. The snails, too, that are found in clusters upon leaves, are pounded and applied with their shells on; as also those that are used as food, the shells being first removed, applied with hare's rennet in particular. The bones of a snake, applied with the rennet of any four-footed animal, will produce a similar effect before the end of two days: cantharides, also, bruised and applied with barley-meal, are highly extolled.

CHAP. 43. (14.)—REMEDIES FOR FEMALE COMPLAINTS.

For diseases incident to females, a ewe's placenta is very useful, as already[56] mentioned by us, when speaking of goats: sheep's dung, too, is equally good. A fumigation of burnt locusts, applied to the lower parts, affords relief to strangury, in females more particularly. If, immediately after conception, a woman eats a cock's testes every now and then, the child of which she is pregnant will become[57] a male, it is said. The ashes of a burnt porcupine, taken in drink, are a preventive of abortion: bitches' milk facilitates delivery: and the after-birth of a bitch, provided it has not touched the ground, will act as an expellent of the fœtus. Milk, taken as a drink, strengthens the loins of women when in travail. Mouse-dung, diluted with rain water, reduces the breasts of females, when swollen after delivery. The ashes of a burnt hedge-hog, applied with oil, act as a preventive of abortion. Delivery is facilitated, in cases where the patient has taken, either goose-dung in two cyathi of water, or the liquid that escapes from the uterus of a weasel by its genitals.

Earth-worms, applied topically, effectually prevent pains in the sinews of the neck and shoulders; taken in raisin wine, they expel the after-birth, when retarded. Applied by themselves, earthworms ripen abscesses of the breasts, open them, draw the humours, and make them cicatrize: taken in honied wine, they promote the secretion of the milk. In hay-grass there are small worms found, which, attached to the neck, act as a preventive of premature delivery; they are removed, however, at the moment of childbirth, as otherwise they would have the effect of impeding delivery; care must be taken, also, not to put

[56] In B. xxviii. c. 77. [57] "Fieri."

them on the ground. To promote conception, five or seven of them are administered in drink. Snails, taken with the food, accelerate delivery; and, applied with saffron, they promote conception. Used in the form of a liniment, with amylum[58] and gum tragacanth, they arrest uterine discharges. Taken with the food, they promote menstruation; and, mixed with deer's marrow, in the proportion of one denarius and the same quantity of cyprus[59] to each snail, they reduce the uterus when displaced. Taken from the shell, and beaten up with oil of roses, they dispel inflations of the uterus; the snails of Astypalæa being those that are mostly chosen for these purposes.

Those of Africa, again, are employed in a different manner, two of them being beaten up with a pinch of fenugreek in three fingers, and four spoonfuls of honey, and the preparation applied to the abdomen, after it has been rubbed with juice of iris.[60] There is a kind of small, white, elongated snail,[61] that is found straying here and there: dried upon tiles in the sun, and reduced to powder, these snails are mixed with bean-meal, in equal proportions, forming a cosmetic which whitens and softens the skin. The small, broad, kind of snail, mixed with polenta, is good for the removal of a tendency to scratch and rub the skin.

If a pregnant woman steps over a viper, she will be sure to miscarry;[62] the same, too, in the case of the amphisbæna, but only when it is dead. If, however, a woman carries about her a live amphisbæna in a box, she may step over one with impunity, even though it be dead. An amphisbæna, preserved for the purpose, will ensure an easy delivery, even though it be dead.[63] It is a truly marvellous fact, but if a pregnant woman steps over one of these serpents that has not been preserved, it will be perfectly harmless, provided she immediately steps over another that has been preserved. A fumigation made with a dried snake, acts powerfully as an emmenagogue.

CHAP. 44.—METHODS OF FACILITATING DELIVERY.

The cast-off slough of a snake, attached to the loins, facili-

[58] See B. xviii. c. 17. [59] See B. xii. c. 51. [60] See B. xxi. cc. 19, 83.
[61] Varro calls them "albulæ," and says that they were found at Reate.
[62] Of course she will be liable to do so, from fright.
[63] The whole of this account appears to be in a very confused state, and is probably corrupt. Sillig's punctuation has not been adopted.

tates delivery; care must be taken, however, to remove it immediately after. It is administered, too, in wine, mixed with frankincense: taken in any other form, it is productive of abortion. A staff, by the aid of which a person has parted[64] a frog from a snake, will accelerate parturition. Ashes of the troxallis,[65] applied with honey, act as an emmenagogue; the same, too, with the spider that descends as it spins its thread from aloft; it must be taken, however, in the hollow of the hand, crushed, and applied accordingly: if, on the contrary, the spider is taken while ascending, it will arrest menstruation.

The stone aëtites,[66] that is found in the eagle's nest, preserves the fœtus against all insidious attempts at producing abortion. A vulture's feather, placed beneath the feet of the woman, accelerates parturition. It is a well-known fact, that pregnant women must be on their guard against ravens' eggs, for if a female in that state should happen to step over one, she will be sure to miscarry by the mouth.[67] A hawk's dung, taken in honied wine, would appear to render females fruitful. Goose-grease, or that of the swan, acts emolliently upon indurations and abscesses of the uterus.

CHAP. 45.—METHODS OF PRESERVING THE BREASTS FROM INJURY.

Goose-grease, mixed up with oil of roses and a spider, protects the breasts after delivery. The people of Phrygia and Lycaonia have made the discovery, that the grease of the otis[68] is good for affections of the breasts, resulting from recent delivery: for females affected with suffocations of the uterus, they employ a liniment made of beetles. The shells of partridges' eggs, burnt to ashes and mixed with cadmia[69] and wax, preserve the firmness[70] of the breasts. It is generally thought, that if the egg of a partridge or * * * is passed three times round a woman's breasts, they will never become flaccid; and that, if these eggs are swallowed, they will be productive of fruitfulness, and promote the plentiful secretion

[64] Ajasson has wasted ten lines of indignation upon the question where such a staff is to be found!

[65] See c. 16 of this Book.

[66] See B. xxxvi. c. 39.

[67] An impossibility. See B. x. c. 15, for the stories about the raven on which this notion was based.

[68] See B. x. cc. 29, 50.

[69] See B. xxxiv. cc. 22, 23.

[70] See B. xxviii. c. 77.

of the milk. It is believed, too, that by anointing a woman's breasts with goose-grease, pains therein may be allayed; that moles formed in the uterus may be dispersed thereby; and that itch[71] of the uterus may be dispelled by the application of a liniment made of crushed bugs.

CHAP. 46.—VARIOUS KINDS OF DEPILATORIES.

Bats' blood has all the virtues of a depilatory: but if applied to the cheeks of youths, it will not be found sufficiently efficacious, unless it is immediately followed up by an application of verdigrease or hemlock-seed; this method having the effect of entirely removing the hair, or at least reducing it to the state of a fine down. It is generally thought, too, that bats' brains are productive of a similar effect; there being two kinds of these brains, the red and the white. Some persons mix with the brains the blood and liver of the same animal: others, again, boil down a viper in three semisextarii of oil, and, after boning it, use it as a depilatory, first pulling out the hairs that are wanted not to grow. The gall of a hedgehog is a depilatory, more particularly if mixed with bats' brains and goats' milk: the ashes, too, of a burnt hedgehog are used for a similar purpose. If, after plucking out the hairs that are wanted not to grow, or if, before they make their appearance, the parts are well rubbed with the milk of a bitch with her first litter, no hairs will grow there. The same result is ensured, it is said, by using the blood of a tick taken from off a dog, or else the blood or gall of a swallow.

(15.) Ants' eggs, they say, beaten up with flies, impart a black colour[72] to the eyebrows. If it is considered desirable that the colour of the infant's eyes should be black, the pregnant woman must eat a rat.[73] Ashes of burnt earth-worms, applied with oil, prevent the hair from turning white.

CHAP. 47.—REMEDIES FOR THE DISEASES OF INFANTS.

For infants that are troubled with coagulation of the milk, a grand preservative is lamb's rennet, taken in water; and in cases where the milk has so coagulated, it may be remedied by administering rennet in vinegar. For the pains incident

[71] "Scabiem vulvarum."

[72] Ajasson queries whether "denigrare" may not mean here "to render pale."

[73] "Sorex."

to dentition, sheep's brains are a very useful remedy. The inflammation called "siriasis,"[73*] to which infants are liable, is cured by attaching to them the bones that are found in the dung of dogs. Hernia in infants is cured by letting a green lizard bite the child's body while asleep, after which the lizard is attached to a reed, and hung up in the smoke; by the time the animal dies, the child will be perfectly cured, it is said. The slime of snails, applied to the eyes of children, straightens the eyelashes, and makes them grow. Ashes of burnt snails, applied with frankincense and juice of white grapes, are a cure for hernia [in infants], if applied for thirty days consecutively. Within the horns[74] of snails, there are certain hard substances found, like grits of sand: attached to infants, they facilitate dentition.

Ashes of empty snail-shells, mixed with wax, are a preventive of procidence of the rectum; but they must be used in combination with the matter that exudes from a viper's brains, on the head being pricked. Vipers' brains, attached to the infant's body in a piece of skin, facilitate dentition, a similar effect being produced by using the larger teeth of serpents. Ravens' dung, attached to an infant with wool, is curative of cough.

It is hardly possible to preserve one's seriousness in describing some of these remedies, but as they have been transmitted to us, I must not pass them in silence. For the treatment of hernia in infants, a lizard is recommended; but it must be a male lizard, a thing that may be ascertained by its having but one orifice beneath the tail. The method of proceeding, is for the lizard to bite the part affected through cloth of gold, cloth of silver, and cloth dyed purple; after which it is tied fast in a cup that has never been used, and smoked. Incontinence of urine in infants is checked by giving them boiled mice[75] with their food. The large indented horns of the scarabæus, attached to the bodies of infants, have all the virtues of an amulet. In the head of the boa[76] there is a small stone, they say, which the serpent spits out, when it is in fear of death: if the reptile is taken by surprise, and the head cut off, and this stone ex-

[73*] Supposed to be an inflammation of the membranes of the brain.
[74] See c. 8 of this Book.
[75] A remedy stilll used, Ajasson says, in the French provinces.
[76] See B. viii. c. 14, and B. xxix. c. 38.

tracted, it will aid dentition to a marvellous degree, attached to the neck of infants. The brains, too, of the same serpent are recommended to be attached to the body for a similar purpose, as also the small stone or bone that is found in the back of the slug.

An admirable promoter of dentition is found in sheep's brains, applied to the gums; and equally good for diseases of the ears, is an application of goose-grease, with juice of ocimum. Upon prickly plants there is found a kind of rough, hairy, grub: attached to the neck of infants, these insects give instant relief, it is said, when any of the food has stuck in the throat.

CHAP. 48.—PROVOCATIVES OF SLEEP.

As a soporific, wool-grease is employed, diluted in two cyathi of wine with a modicum of myrrh, or else mixed with goose-grease and myrtle wine. For a similar purpose also, a cuckoo is attached to the body in a hare's skin, or a young heron's bill to the forehead in an ass's skin: it is thought, too, that the beak alone, steeped in wine, is equally efficacious. On the other hand, a bat's head, dried and worn as an amulet, acts as a preventive of sleep.

CHAP. 49.—APHRODISIACS AND ANTAPHRODISIACS.

A lizard drowned in a man's urine has the effect of an antaphrodisiac upon the person whose urine it is; for this animal is to be reckoned among the philtres, the magicians say. The same property is attributed to the excrements of snails, and to pigeons' dung, taken with oil and wine. The right lobe of a vulture's lungs, attached to the body in the skin of a crane, acts powerfully as a stimulant upon males: an effect equally produced by taking the yolks of five pigeons' eggs, in honey, mixed with one denarius of hog's lard; sparrows, or eggs of sparrows, with the food; or by wearing the right testicle of a cock, attached to the body in a ram's skin. The ashes of a burnt ibis, it is said, employed as a friction with goose-grease and oil of iris, will prevent abortion when a female has once conceived; while the testes of a game-cock, on the other hand, rubbed with goose-grease and attached to the body in a ram's skin, have all the effect of an antaphrodisiac: the same, too, with the testes of any kind of dunghill cock, placed, together with the blood of a cock, beneath the bed. Hairs taken from

the tail of a she-mule while being covered by the stallion, will make a woman conceive, against her will even, if knotted together at the moment of the sexual congress.[77] If a man makes water upon a dog's urine, he will become disinclined to copulation, they say.

A singular thing, too, is what is told about the ashes of a spotted lizard—if indeed it is true—to the effect that, wrapped in linen and held in the left hand, they act as an aphrodisiac, while, on the contrary, if they are transferred to the right, they will take effect as an antaphrodisiac. A bat's blood, too, they say, received on a flock of wool and placed beneath a woman's head, will promote sexual desire; the same being the case also with a goose's tongue, taken with the food or drink.

CHAP. 50.—REMEDIES FOR PHTHIRIASIS, AND FOR VARIOUS OTHER AFFECTIONS.

In phthiriasis, all the vermin upon the body may be killed in the course of three days, by taking the cast-off slough of a serpent, in drink, or else whey of milk after the cheese is removed, with a little salt, Cheese, it is said, will never become rotten with age or be touched by mice, if a weasel's brains have been mixed with the rennet. It is asserted, too, that if the ashes of a burnt weasel are mixed with the cramming for chickens or young pigeons, they will be safe from the attacks of weasels. Beasts of burden, when troubled with pains in staling, find immediate relief, if a bat is attached to the body; and they are effectually cured of bots by passing a ring-dove three times round their generative parts—a truly marvellous thing to relate, the ring-dove, on being set at liberty, dies, and the beast is instantly relieved from pain.

CHAP. 51.—REMEDIES FOR INTOXICATION.

The eggs of an owlet, administered to drunkards three days in wine, are productive of a distaste for that liquor. A sheep's lights roasted, eaten before drinking,[78] act as a preventive of inebriety. The ashes of a swallow's beak, bruised with myrrh and sprinkled in the wine, act as a preservative against intoxication: Horus,[79] king of Assyria, was the first to discover this.[80]

[77] "Inter se conligatæ in coitu."
[78] See B. xxviii. c. 80.
[79] See end of B. xxix.
[80] He has hardly immortalized his name by it.

CHAP. 52.—PECULIARITIES RELATIVE TO CERTAIN ANIMALS.

In addition to these, there are some other peculiar properties attributed to certain animals, which require to be mentioned in the present Book. Some authors state that there is a bird in Sardinia, resembling the crane and called the "gromphena;"[81] but it is no longer known even by the people of that country, in my opinion. In the same province, too, there is the ophion, an animal which resembles the deer in the hair only, and to be found[82] nowhere else. The same authors have spoken also of the "subjugus,"[83] but have omitted to state what animal it is, or where it is to be found. That it did formerly exist, however, I have no doubt, as certain remedies are described as being derived from it. M. Cicero speaks of animals called "biuri,"[84] which gnaw the vines in Campania.

CHAP. 53. (16.)—OTHER MARVELLOUS FACTS CONNECTED WITH ANIMALS.

There are still some other marvellous facts related, with reference to the animals which we have mentioned. A dog will not bark at a person who has any part of the secundines of a bitch about him, or a hare's dung or fur. The kind of gnats called "muliones,"[85] do not live more than a single day. Persons when taking honey from the hives, will never be touched by the bees if they carry the beak of a wood-pecker[86] about them. Swine will be sure to follow the person who has given them a raven's brains, made up into a bolus. The dust in which a she-mule has wallowed, sprinkled upon the body, will allay the flames of desire. Rats may be put to flight by castrating a male rat, and setting it at liberty. If a snake's slough is beaten up with some spelt, salt, and wild thyme, and introduced into the throat of oxen, with wine, at the time that grapes are ripening, they will be in perfect health for a whole year to come: the same, too, if three young swallows are given to them, made up into three boluses. The dust gathered from the track of a snake, sprinkled among bees, will make

[81] Possibly a kind of crane.
[82] See B. viii. c. 75, and B. xxviii. c. 42.
[83] It has not been identified.
[84] Hardouin thinks that the worm called ἴξ by the Greeks is meant. Ovid speaks in his Fasti, B. i. ll. 354—360, of the goat, as being very fond of gnawing the vine.
[85] See B. xi. c. 19.
[86] See B. x. c. 20.

them return to the hive. If the right testicle of a ram[87] is tied up, he will generate females only. Persons who have about them the sinews taken from the wings or legs of a crane, will never be fatigued with any kind of laborious exertion. Mules will never kick when they have drunk wine.

Of all known substances, it is a mule's[88] hoofs only that are not corroded by the poisonous waters of the fountain Styx: a memorable discovery made by Aristotle,[89] to his great infamy, on the occasion when Antipater sent some of this water to Alexander the Great, for the purpose of poisoning him.

We will now pass on to the aquatic productions.

SUMMARY. — Remedies, narratives, and observations, eight hundred and fifty-four.

ROMAN AUTHORS QUOTED.—M. Varro,[90] Nigidius,[91] M. Cicero,[92] Sextius Niger[93] who wrote in Greek, Licinius Macer.[94]

FOREIGN AUTHORS QUOTED.—Eudoxus,[95] Aristotle,[96] Hermippus,[97] Homer, Apion,[98] Orpheus,[99] Democritus,[1] Anaxilaüs.[2]

MEDICAL AUTHORS QUOTED.—Botrys,[3] Horus,[4] Apollodorus,[5] Menander,[6] Archidemus,[7] Aristogenes,[8] Xenocrates,[9] Diodorus,[10] Chrysippus,[11] Nicander,[12] Apollonius[13] of Pitanæ.

[87] See B. viii. c. 72.

[88] Some authorities say the ass, and others the Onager, or wild ass.

[89] This story is generally regarded as an absurdity, and is rejected by Arrian and Plutarch.

[90] See end of B. ii.

[91] See end of B. vi.

[92] See end of B. vii.

[93] See end of B. xii.

[94] See end of B. xix.

[95] See end of B. ii.

[96] See end of B. ii.

[97] An eminent philosopher, a native of Smyrna, and disciple of Callimachus. He flourished about the middle of the third century B.C., and left numerous works, the principal of which was a Biography of the Philosophers, Poets, and Historians, which seems to have been highly esteemed. It is thought, too, that he wrote a work on Magic and Astrology; but there are some doubts about the writer's identity.

[98] A native of Oasis in Egypt, who taught rhetoric at Rome in the reigns of Tiberius and Claudius. Some curious particulars are given respecting him in c. 6 of the present Book. His ostentation, vanity, and insolent pretensions fully merited the title "Cymbalum mundi," which Tiberius bestowed on him. He was a man, however, of considerable learning and great eloquence, and was distinguished for his hatred to the Jews. Of his numerous works only some fragments remain.

[99] See end of B. xx.

[1] See end of B. ii.

[2] See end of B. xxi.

[3] See end of B. xiii.

[4] See end of B. xxix.

[5] See end of B. xi.

[6] See end of B. xix.

[7] See end of B. xii.

[8] See end of B. xxix.

[9] See end of B. xx.

[10] See end of B. xxix.

[11] See end of B. xx.

[12] See end of B. viii.

[13] See end of B. xxix.